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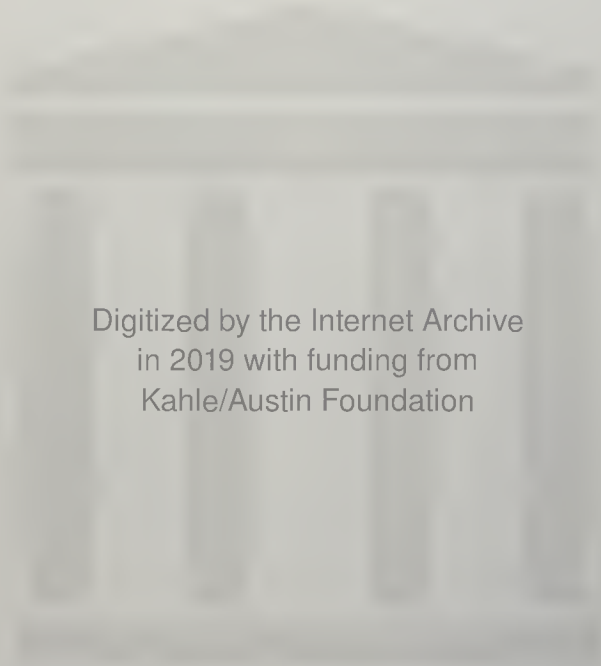

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W. B. Evans

Toronto Aug 7. '09

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Canada's Missionary Congress

Yours sincerely,
A. W. Fraser.

Canada's Missionary Congress

ADDRESSES DELIVERED AT THE CANADIAN NATIONAL MISSIONARY CONGRESS, HELD IN TORONTO, MARCH 31 TO APRIL 4, 1909, WITH REPORTS OF COMMITTEES

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Canadian Council
Laymen's Missionary Movement
Toronto

INTRODUCTION

WE are too near the "Canadian National Missionary Congress" to be able to estimate its real significanee, but its origin, its personnel, its proceedings and its statement of poliey, give it a plaee of eommanding importanee in the religious and national life of Canada.

Its Origin.

In the autumn of 1908, the Canadian Counеil of the Laymen's Missionary Movement, assisted by the Board Seeretaries of the Angliean, Baptist, Congregational, Methodist and Presbyterian Churches planned and earried on a series of Missionary Conferenees in every Provinee of the Dominion, at all of whieh the question, "Will Canada evangelize her share of the world?" was submitted for eonsideration. Canada's share of the world was interpreted to be "all those in the Dominion and who eome to our shores who have not been led into the Christian life, and not less than 40,000,000 in non-Christian lands." An estimate was prepared from the best data available, and submitted to these eonferenees, of the number of missionaries required and the amount of money neeessary to adequately perform this work. The response on the part of the men of the ehurehes to this appeal was everywhere elear and unequivoeal: "Canada can and will."

Mr. J. Campbell White, General Seeretary of the Laymen's Missionary Movement, impressed by the thought of the possibility of the Christian men of Canada moving as a unit in the work of world-wide evangelization, proposed as the culmination of this National Campaign a gathering of the Christian men of Canada in a National Assembly or Congress to consider and diseuss Canada's missionary opportunities and obligations. The suggestion was at onee aeeepted and acted upon, and as early as November, preparations for the Congress commenced.

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Its Personnel.

When the plans were first made, it was decided to aim at an attendanee of 2,500 eommissioners; 1,500 laymen and 1,000 elergymen, representative of the different eommunions in all the Provinees of Canada. As the Congress approaehed, such was the interest awakened that the faith of the Committee grew strong enough to plan for 3,500 eommissioners—the full seating capaeity of Massey Hall, the eentral plaee of meeting—2,000 laymen and 1,500 elergymen and theologieal students. The elergymen and theological students were all made honorary eommissioners. The aetual paid registration of laymen was 1,992, of whom 1,996 were in attendanee; the registration of elergymen and theologieal students 1,774, honorary eommissioners from the United States, and distinguished missionary leaders who were present by invitation to take part in or study the work of the Congress, 47; or a total of 3,795. Some of the eommissioners were not able to attend all the sessions of the Congress and alternates, or substitutes, took their plaees, and others eame after the Congress opened and did not register. The Executive of the Congress estimates a total attendance of eommissioners of over 4,000. They eame from every Province of the Dominion and the island Colony of Newfoundland.

No more representative and virile body of men has ever been gathered together in Canada.

The report of the Committee on Registration is published herewith.

Its Proceedings.

The Conferenee opened on Wednesday, Mareh 31st, and closed on Sunday evening, April 4th. As Canadians, we were greatly indebted to the splendid body of men—missionary leaders, lawyers, newspaper men and business men—from the United States who contributed so mueh towards making the programme the remarkable suceess it was, but to Sir Andrew Fraser, Ex-Lieutenant-Governor of Bengal, we were under a speeial debt of gratitude for coming from Scotland and giving us such an inspiring message. Our own Canadian speakers eontributed their full share to the success of the programme.

It is a most interesting and significant fact that the whole programme was a free-will offering on the part of those who participated in it. Not a speaker received compensation for his services. Some would not accept even their travelling expenses.

In addition to the meetings of the Congress covered in this report, there were denominational gatherings of the Anglican, Baptist, Congregational, Methodist and Presbyterian Churches on Thursday and Friday mornings and Saturday afternoon, where each considered the missionary problems of its own church and how best to meet them, and each organized a Dominion Committee to press forward the work of the Laymen's Movement within its own communion.

The entire expense of the Congress was met by the registration fees from laymen as appears by the statement of the treasurer herewith published.

The Congress Executive appointed a Statistical Committee to collect data in reference to the membership and the missionary and other contributions of the churches. The results of the work of this Committee appear in the report of the Canadian Council submitted to the Congress, and in the policy adopted by the Congress. Since the Congress, some further information has been obtained by the Committee and the final report of the Committee is published herewith.

Some of the Significant Features of the Congress.

That active business and professional men would leave their homes and travel hundreds, some thousands of miles, at their own expense to take part in a missionary congress was evidence of an awakened interest among the men of the churches, and an appreciation of their missionary privileges and responsibilities, such as had not hitherto been manifested. No man could look into the intent faces of those men, who, day after day, gathered to listen to a discussion of missionary problems without being deeply impressed by the remarkable possibilities of such a gathering.

The spirit of Christian unity which pervaded all the meetings;

never before in Canada—perhaps not elsewhere—have the leaders and representative men of all communions joined in a common religious gathering to further a common religious purpose. There was not a discordant note from the beginning to the end of the Congress.

The inspiration of world vision, the consciousness of Canada's unique opportunity, the resolve that the Christian men of Canada would play their part in world evangelization, found adequate expression in the policy unanimously adopted by the Congress, which has been aptly described as a "working creed" upon which all our churches can unite in aggressive work for the extension of the Kingdom of our Lord and Master.

After the Congress.

Mr. Caskey, as Executive Secretary of the Congress Committee, played so important and helpful a part in planning and carrying out the arrangements for the Congress, that the choice of a Canadian Secretary which the Congress approved naturally fell upon him, and the Canadian Council has been fortunate enough to secure the consent of both the International Committee and Mr. Caskey to his undertaking this work. The Anglican, Baptist, Congregational, Methodist and Presbyterian Churches have all appointed denominational secretaries of the Laymen's Movement, and these denominational secretaries, under their several denominational committees, are co-operating with the Canadian Council in carrying on the work of the Movement.

Canada's Missionary Policy, as adopted by the Congress, is now being presented by the Canadian Council to the Assemblies, Conferences, Synods and other official and representative gatherings of the churches of Canada for endorsation, with the suggestion that each church should at once plan to undertake and adequately discharge its share of Canada's missionary responsibility as set forth in this policy. Already the policy has been endorsed by the General Assembly of the Presbyterian Church, the Congregational Union

of Canada, the Annual Conferences of the Methodist Church, the Synods of the Anglican Church, and will no doubt be endorsed by the Baptist Churches at their annual meeting in the autumn. Each church is undertaking to do its share in realizing the object set before us.

The concurrent and unanimous official endorsation of this missionary policy by the churches of Canada makes it truly "Canada's Missionary Policy," and is a further splendid expression of the spirit of Christian unity and co-operation in the work of world evangelization.

A missionary campaign is now being planned under the auspices of the Canadian Council in co-operation with the Denominational Committees and Board Secretaries to present this policy to the people of Canada from the Atlantic to the Pacific, and secure, if possible, the adoption of adequate measures to carry the policy into effect. From all quarters comes evidence of an ever-increasing interest, and from the men interested in and the giving their time and money to the cause, evidence of renewed consecration and still larger service. Men are hearing anew the Master's call, and they are leaving all to follow Him.

The permanent results of the Congress must depend largely upon the efforts of those who were privileged to enjoy its proceedings. Unless both clergymen, and laymen realize that missions is the supreme business of the Church, and the ministers take their rightful place as real missionary leaders and the laymen put into their Christian work the same quality of service as they put into their own business, the objective set before us in our missionary policy cannot be realized.

The Canadian Council confidently hopes that the accompanying report of the proceedings of the Congress may prove an inspiration to every reader to firmer faith and larger effort in the work of world conquest.

N. W. Rowell,
Chairman, Canadian Council, Laymen's Missionary Movement.

Toronto, June 16th, 1909.

PREPARATORY MEETING

The introduetory meeting of the Congress was of a purely devotional character, and was held in the schoolroom of St. James' Cathedral, where several hundred men assembled on the morning of Wednesday, March 31st. This prayer service was opened by the singing of the hymn, "Hail to the Lord's Anointed." Mr. S. J. Moore, chairman of the Congress Executive, presided; Mr. James Rodger, chairman of the Presbyterian Committee of the Movement in Montreal, read the Lesson and the Rev. Canon Tucker, General Secretary of the Missionary Soeiety of the Church of England in Canada, said the opening prayer.

In his remarks the Chairman stated that it was most fitting that this introduetory meeting of the Congress should be held in St. James' schoolroom, where the Movement was launched little more than a year ago, at a meeting so manifestly pervaded by the Holy Spirit of God. He further stated that the success of the Congress would not depend on the numbers in attendance, the intelleetual power of the speakers or the amount of wealth expended, but upon the baptism of the Holy Spirit bestowed on the meetings as the outeome of earnest and persevering prayer, and he rejoiced in the delightful spirit of unity that animated all the Churches engaged in promoting the great cause of missions.

The Chairman's address was followed by a brief session of prayer, during which the devotions of the meeting were led by elergymen and laymen, of all religious communions, and from all sections of the eountry. Then for a brief space men from town and country, from the Maritime Provinces, from far-off Saskatehewan, and from all parts of the Dominion related what the Movement had done for them and for their neighborhood. The meeting was brought to a elose by special prayers on behalf of the speakers and eommissioners that God-given messages might be delivered and a flame of missionary enthusiasm kindled through the length and breadth of the land.

PRELIMINARY TO CONGRESS

THE RELATION OF THE MINISTRY TO A MISSIONARY CHURCH

Devotional Exercises - - Rev. Hugh Pedley, B.A.

The Great Commission - - - Robert E. Speer

The Minister, the Leader of His People
Rev. Alfred Gandier, D.D.

Reflex Influence of Missions - J. Campbell White

DEVOTIONAL EXERCISES.

REV. HUGH PEDLEY, B.A., MONTREAL.

This part of the afternoon service is not intended in any very direct way for addresses, but with the permission of the Chairman I may say just a word or two. Our general theme for the afternoon is The Minister and his Relation to a Missionary Church. It does not seem quite right to start a meeting of this kind with a note of criticism, and yet I am inclined to interject a note of criticism in regard to that title. I think that there is one superfluous word in the title, and that is the word "missionary." I don't know any Church that is worth calling a Church that is not a missionary Church. We ought to take the adjective for granted. We read in the New Testament, "If any man have not the Spirit of Christ he is none of His;" and I would carry that from the individual to the institution, and say, "If any institution have not the Spirit of Christ it is none of His;" and an institution has not the Spirit of Christ unless it has the missionary spirit. So I would take it for granted that the Church is, by its very nature and genius, missionary. And now just a word in regard to the minister's relation to the Church or to the missionary spirit in the Church. There are three points that I would put my finger on—Recognize, Develop and Organize. Recognize the missionary spirit that is in the Church, and by recognition you bring that which is often latent into play. I remember hearing Dr. Talmage in one of his lectures tell a simple little story that has clung to me because there was something in it more than the passing use at the time. A boy was coasting down a hill-side. Along the path at the foot of the hill a lady happened to be walking, and unfortunately she happened to be right in the way of the boy's sleigh, and over she went. She got up and turned to the boy, who was expecting a sharp word, and said with great kindness and lady-like courtesy, "You didn't mean that, I am sure," and passed on. The boy looked after her, and then turned to his companions and said, "My, but ain't she a beauty?" She recognized the gentleman in the boy, and the gentleman in the boy responded. Now, if we ministers would cordially recognize the missionary spirit that is in our Church, the very recognition is the first step in the process of development.

My time will not permit me to indicate how the process may be carried on by teaching, example and sympathy, nor how neeessary it is that as the missionary dynamic is developed it should be brought to full effeetiveness by wise organization. Of this, however, I am convinced, that if we pastors are going to be true leaders we have ourselves to be inspired, to be lifted up, to feel the full throb and movement of the missionary spirit in our own hearts; and if we are to do that we are to get the great, the world-wide vision. I read in my New Testament, in the early part of the Gospel of Matthew, that the devil took Jesus up to an exeeeding high mountain and showed him all the kingdoms of this world, and the glory of them; and then the devil left him, and Jesus stood alone on that mountain top, and I can think of him looking again at all the kingdoms of the earth and the glory of them and saying, in a sense that Satan never dreamed of, "These shall be mine." And I would that at the very outset of our gathering to-day we would go up, not by the devil-path, but by the angel-path, to the top of the high mountain and see the great vision that was before the eyes of the Saviour, long, long ago. May I, therefore, ask two of our brethren, Dr. Brown and Dr. Bishop, to lead us briefly in prayer.

After prayer by Dr. Brown and Dr. Bishop, and the singing of "Onward, Christian Soldiers," and prayer by Rev. Dr. Turnbull, Mr. Pedley coneluded as follows:—

I was going to say this brings the devotional part to a close. I hope that will never be brought to a close; that all through these sessions we will be in a true devotional attitude. However, if the Chairman will permit me, I would just like to say this on behalf of this great congregation—that any very decisive embargo on manifestations of appreciation in the audience be not unduly pressed. I think that if speakers move us we should not be afraid to show that we are moved. It has been rather a startling revelation to me, in being over in the Old Land, supposed to be so tremendously conservative and conventional, to find there that congregations are ten-fold more responsive to the things that toueh their hearts than we people in Canada are. Don't let us be afraid to express our feelings as a congregation. With the expression of feeling often times comes addition to the feeling, and erystallizing of the feeling; and what we men want to do is to go from this hall, all up and down Canada, and carry flame and enthusiasm and power with us. Now let there be kindlings of power here.

THE GREAT COMMISSION.

ROBERT E. SPEER, NEW YORK,

Secretary, Board of Foreign Missions of the Presbyterian Church in the U.S.A.

The last command of Christ, which we call The Great Commission, is not the foundation of the missionary obligation. If those words had never been uttered by our Lord, or if the record of those words had not been preserved, the missionary obligation of the Church would be in no wise affected thereby. The missionary obligation rests on the character of God, on the universality of the Gospel, on the unity and the need of all humanity. The Great Commission does not create; it states an obligation. Those words of Christ do not constitute our duty; they merely define it for us. Nevertheless it is a great thing to have it defined in this clear and authoritative way. There are many different aspects of The Great Commission upon which it is profitable for the Christian man to reflect. It is interesting to consider what that Great Commission meant to the men who first heard it, what part it actually played in the life and thought of the Apostolic Church, how those men construed those last words of Jesus. As a matter of fact were they impelled largely by them to go out on the missionary enterprise. It is interesting to reflect upon the confidence which those words displayed in the fidelity of the Christian Church. I remember hearing the late Archbishop Temple once say that of all the marvels of Christianity there were few more wonderful to him than the trust in Christian men displayed by our Lord when he went away leaving his work uncompleted and the remainder of the work to be fulfilled by those who called themselves by His Name. How well have the nineteen centuries that have passed justified the Saviour's trust in his disciples?

There are other aspects of the Great Commission, however, that come more closely home to us even than these. They carry with them the fundamental conceptions which are involved in the words of the Commission. And I want, in the first moments of our afternoon meeting, to attempt to draw out some of those implications.

In the first place, the Great Commission reveals to us our Lord's view of the finality and the authoritativeness of the Christian religion. That is a view which is often disputed in our day. We are

told that there is no absolute religion; that certainly a historic religion cannot be an absolute religion; that the final religion will be made up of the gifts and teachings of all the religions and all the development of man; that Christianity is only one expression of the universal spirit of religion, needing to be corrected and supplemented by the contributions of the other religious faiths of men. Now, it is entirely true that our interpretation of Christianity is not complete, and that that interpretation needs to be corrected and supplemented by what will be brought to the understanding of Christianity by the experience of all humanity. It is not possible for any one man alone to comprehend the Gospel. It is not possible for any one race of men to have an experience large enough to embrace the full significance of the Gospel. We shall only know the length and breadth and depth and the height of the love of God when all humanity knows it. We shall only grow to the measure of the stature of the fulness of a perfect man in Christ when all men together come to that stature. And it is entirely true that our Western races will never be able wholly to interpret the everlasting Gospel of the Son of God and the Saviour of all mankind. But, to admit that our understanding and interpretation of Christianity is not complete is not to admit that Christianity is incomplete. Moreover, the contribution that is to be made by the rest of the world to the understanding of the Christian religion is not to be made so much by the non-Christian religions. The non-Christian religions are not an inspiration to, they are an incubus upon, the religious nature of mankind. There is more in the common religious nature of man than is expressed in the great non-Christian religions. And the interpretation that is to come from the Orient, and the better understanding of Christianity, is to come as much in spite of, as because of the non-Christian religions. Neither is that correction to be a correction of Christianity. It is to be a correction of our interpretation of Christianity. The Great Commission makes no provision for any modification of the Christian religion by its contact with the non-Christian faiths. Our Lord knew of no imperfection in His Gospel; and neither in the Great Commission nor elsewhere in His teaching did He make any arrangements for the supplementing or enlargement of His Gospel by the contributions that were to be made by religious teachers who had come before Him, or who were to come after Him. The Great Commission makes plain to us what was our Lord's view of the finality and the authoritativeness of His faith. We hold by our

Lord's view of it. We do not believe, standing under the shadow of the Great Commission, that Christianity has anything to learn from any other faith. We see in its intellectual conceptions all that all humanity shall ever know. We see in its moral ideals perfect standards beyond which humanity can never go. We find in it, over against all the non-Christian religions, with their impotent appeal to men, the one great adequate spiritual power; and we settle down securely, as we go with our Gospel to the world, on that assurance of its completeness and its adequacy which our Lord gave us with His last command to go out and with that Gospel subdue the whole world. We need, my friends, the stiffening which this view will give us in our Christian life and work at home. We begin to see now the indissoluble connection between the missionary enterprise and the maintenance of the historic doctrine of the Church in these home lands. You waive the Great Commission, and Christianity's supreme and authoritative claim becomes no longer tenable here at home. If Christianity has not a universal claim upon all mankind, it has no authoritative claim on any one section of mankind. If it has not a universal ministry for every human heart, it has no adequate message for any single human heart. The Great Commission of our Lord defines for the Christian Church at home and abroad what her message is to be—a message of unique, of complete, of satisfying fulness in God, in Christ.

In the second place, the Great Commission not only defines for the Church her mission; it also defines for the Church her message. It lays emphasis, you will recall, on action and power, not on reflection or on defensive apologetic. There is a place for defensive apologetics in the support of Christianity, and I suspect even in the comprehension of Christianity; but you will recall that when our Lord came to deal with the real mission of the Church in the world he laid the whole emphasis on action and power, and no single fraction of it upon reflection and a sedentary apologetics. The way that the Gospel was to be safeguarded, in our Lord's view, was not by a body of men assigning themselves to that task and sitting down and thinking out what were the most powerful rational arguments by which the Gospel might be defended. The way by which the Gospel was to be safeguarded, in our Lord's view, was by the wholesome hygienic reflex influence of conquest and action and power. He knew that the best way to maintain the reality and the integrity of the message which he had brought to men was not by men lying

down around that message to safeguard it, and building a wall around it for its protection, but by their going out with that message actively and aggressively to share it with all mankind. And not only did our Lord mean that the Gospel was to be safeguarded by aggressive action; he meant also that the Gospel was to be propagated in that same way; that the spectacle of a great religion actually conquering the world would be the best way to prove that that religion was divine. No amount of apologetic argument from men who sit down behind Christianity and endeavor to maintain its universal claim will ever establish that claim. Our Lord knew that if only men would go out with His Gospel and actually conquer the world with it, it would be no longer necessary to prove to any individual man that it was divine. If I have a sword, and a man disputes the sharpness of my sword's edge, I will not convince him by handing him a treatise on the mechanics of sharp edges; I will cut him with it. If we have a Gospel that was meant of God to subdue the world, the best way in which we can convince the world that that Gospel has a right to be propagated everywhere and to conquer the world is by using it for its predestined end. I firmly believe we need to restore the emphasis of our Lord. We are bothered with our little heresies; why? Because Christianity has lost its momentum. You never saw heresy troubling a church that had speed enough to it. Once get power in a Church to drive through all the impediments that stand between it and the fulfilling of the grand ideals of our Lord, and that Church will cleave its way through heresy as though heresy did not stand in its way. It is only the stagnant Church that is troubled with heresy. The Church that passes forward in obedience to the last command of our Lord, laying emphasis where our Lord laid that emphasis, is not troubled by little speculations as to the doctrines. Its eyes are fixed on its great triumphant goal. It is from this point of view that the Great Commission restores to the Church her true objective, that she reveals to the Church what the real end of her existence is, that the real end of her existence is not to sit down to analyze and defend the Bread of Life, but to feed the world with that Bread—not to convince the world by argument that its Gospel is divine, but to take that Gospel and use it for the saving of the whole world. The last command of our Lord not only defines for the Church her mission, it defines also for the Church her message.

In the third place, the Great Commission gives the Church what her life requires, namely, a great and living cause. Now, the per-

petuation of a great institution is no cause. You can get men to make some sacrifices merely to perpetuate an institution, but humanity will not live for that. The propagation of a body of doctrine is no adequate cause. You can get one generation to love a doctrine so well that it will live and die for it; but the mere perpetuation of a body of doctrine will never command the allegiance of all the generations as they pass. The last Commission of our Lord does not set before us the duty of perpetuating an institution or of maintaining a body of doctrine; it sets before us the propagation of a great and living principle. It gives us an objective, an end, a something to be achieved, a great and living truth that controls life through to its core, with which to go out and control all the life of humanity; and thinking of it so, we fall back once more into the great forms of conception which lay in the minds of the early Christians. They realized that they had been called to a mighty war —a mighty war to last for generations upon generations. You can carry on a war for a few years in behalf of an institution, in behalf of a statement of truth; but you cannot carry on a war for centuries save in the interests of a great and a living principle.

Our Great Commission not only defines for us our message and our mission, but it also gives the Church a great and living cause; more than that, it makes that cause, what every great cause must be, a personal cause. It is an interesting fact that in each form in which the Great Commission has come to us our Lord lays emphasis on the personal element in it. "All authority has been given unto Me in Heaven and among men, go ye therefore and make disciples of all the nations, teaching them to observe all things whatsoever I have commanded you." That is Matthew's account. "Go ye into all the world and preach the Gospel to every creature. Whosoever believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe: in My name shall they"—do this and that. That is Mark's account. "Thus it was written, and thus it behooved Christ to suffer, and that repentance and remission of sins should be preached in His name among all the nations, beginning at Jerusalem." That is Luke's account. "As my Father has sent Me, even so send I you into the world." That is John's account. And you remember the personal form in which in the Book of Acts the last words of all are cast— "Ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." So each time, our Lord cast the Great Commission in the form of a

demand for an absolute and utter personal loyalty. And that means more than one thing. It means, for one thing, that that to which we move forward under the Great Commission is the conquest of a person, is a personal coronation, is the effort to achieve for a great living person. His actual sovereignty over humanity. Even Keshub Chunder Sen understood it so, who never came as near to the foot of Christ's cross as we who have gathered here this afternoon have come. Even Keshub Chunder Sen, who only saw from afar the meaning of His person, and only touched as it were the border of His garments, realized that what He called us to was a great and personal cause. "None but Jesus is worthy to wear the diadem of India, and He shall have it." What the Great Commission proposes is simply that men who are allied to Him shall go out to secure for Him His personal rule and control over the life of all humanity. It means that the motive is to be a personal motive. You remember that story of Wellington in the Peninsular campaign. He turned to one of his officers once and bade him undertake an utterly hopeless project, and the officer turned and looked; and then, going back to the great commander, said, "Sir, if you will give me one grasp of your conquering hand I will go"; and under the inspiration and stimulus of the personal touch he moved out to achieve the thing that was impossible. The great missionaries of all ages have understood it so. "He that loves not lives not; and he that lives by the Life cannot die." They were Raymund Lull's words. "I have one passion, and it is He, only He." Such were Count Zinzendorf's words.

The Great Commission not only proposes a great personal end, but a consuming and overwhelming personal motive. It is from that point of view, I suspect, that one has to look at the missionary activities of the early Church. I cannot find any traces in St. Paul's epistles of any emphasis on the last command of Christ. I don't believe that the Apostolic Church laid very much emphasis on it. There is no evidence in the history of the early Church that those men ever sat down to consider on the one hand the world that was to be possessed, and on the other hand the resources which were at their power for its possession. They never halted or paltered over considerations like those. They felt the glow of the love of Christ in their hearts, the fire of great and loyal devotion burning within them, and they never stopped to argue the missionary cause. They planned no campaign, they never stopped to measure their resources against their task. They saw the thing

to be done, and with all their lives they struck. What the Church needs to-day is to go back to the same living association with her Lord which those men enjoyed who did not need to fall back on the Great Commission as the ground of their missionary duty, but rested on those grounds which were the grounds of the Great Commission, and who, resting on the great and benevolent character of God, experienced in their own lives the all-sufficient grace of Christ, and knowing how deep and fathomless was the world's need, the need of men outside of Christ, were driven by those great considerations, asking for no others, to share their Gospel with all the world.

I said they had not planned any campaign; but the Great Commission once more not only demands of us that we should feel the fire, it demands of us also that we should in our day sit down quietly before our project and adapt our means to the effecting of the great end for which our Saviour waits. It demands, for one thing, that we should rediscover what the great objective of the Christian Church is; that we should cease laying our emphasis where we do lay it now—on personal spiritual cultivation, on the better nourishment of the already fed, on the defensive apologetics of the Christian faith—that we should lay our emphasis where our Lord laid it, on the great and dominating purposes of the conquest of all life for Christ. It demands, in the second place, that we should not only re-discover the great objective of the Church, but that we should re-enthrone that objective in its original place, and should re-adjust all the activities of the Church so as to recognize that objective as the great and supreme business of the Church. It will do no good for us theoretically to say, "Yes, what was Christ's will must be our purpose," unless we are going resolutely and calmly and unflinchingly to re-mould our life and all our great and small activities so as to put that objective in the first place in our own deeds and ministries to-day. In the third place it calls for a co-ordination and solidification for a real war. There must be a welding of the different divisions which now move—some divisions this way and some divisions that. Here at home and on the field abroad we must follow the lead that has been magnificently set in this Dominion, and bring together more nearly into one great and compact body of warring men the scattered forces of Christ's army, that at last we may see what for all these years we have sung about—that mighty army, the Church of God, moving out to her actual conquest of the world. And the fourth thing for

which the Great Commission calls is the acceptance by each individual man of the fiduciary principle of life. He must realize that what he is, and all the things that he has, are not his own but Christ's; that they were given him by Christ, not for his enjoyment and his selfish use, but for Christ's use, that they might be fitted in to Christ's great project of a world's conquest.

And, in closing, one other thing the Great Commission makes clear to us. Not only does it define to us the Church's mission and the Church's message, not only does it make plain the great cause for which the Church exists and the personality of that cause, and demand the re-adjustment of our activities in order to make that cause first in our actual life, but it lets us into the secret of all joy and power. "All authority hath been given unto Me. Go ye therefore and make disciples of all the nations, and lo, I am with you all the days." We wonder what the secret is of the futility of our schemes, the fruitlessness of our talk and the vanity of all our organizations, and we search this way and that to find the source of weakness, in order that we may rectify what is so patent to us all—the impotence of our service of God. My friends, there is only one solution of our trouble, and we hunt in vain for it every where else. Great religious gatherings are not going to solve the problem for us; poring over the Bible, great devotional gatherings, will not do it of themselves. There is just one way in which we can bring the living Lord back into the heart of His Church again; just one way in which we can pour through all the words that are spoken for Him the irresistible power of His Living Spirit; just one way in which we can bring back, to walk in all the calming peace and winning love of His beauty our Lord Jesus Christ in the midst of His Church once more. "Go ye and make disciples of all the nations, and then I am with you always, even unto the end of the age." The Great Commission shows us the one way by which we can bring the Lord in His power back into the midst of His people again. My brothers, shall we walk in that way?

THE MINISTER, THE LEADER OF HIS PEOPLE.

REV. ALFRED GANDIER, D.D., PRINCIPAL, KNOX COLLEGE, TORONTO.

Mr. Chairman, fellow ministers and students, and Christian men,—When our Lord ascended up on high, leading captivity captive, He gave gifts unto men, and by reason of those spiritual endowments some were fitted to be apostles, and some prophets, and some evangelists, and some pastors and teachers. And the purpose for which those men were so endowed and so appointed was that they might perfect the whole company of the saints for the work of ministering, for the building up of the Body of Christ, until we all come in the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ. To make Christ known to men, win men to Christ, build them up in Him to a perfect manhood—that is the mission of the Christian Church; and in that mission of the Christian Church every member of the Church must have a share. But those whom God has set apart to be leaders, pastors and teachers have as their special mission the training and inspiring of the whole company of Christians for this work of evangelizing and character building. The minister must not look upon his congregation merely as a field to be cultivated; he must look upon his congregation as an army to be marshalled and trained, as a force that he may wield for the evangelization of the world.

The minister must himself do the work of an evangelist. He must not rest satisfied except as he himself is a soul-winner. But his work is not ended until he has made the whole body of Christian people in his congregation feel *their* responsibility as soul-winners. And in these last wonderful days the power of the Christian to win men and build up the Body of Christ is not limited to the sphere of his own personal contact. Through our modern facilities of travel and of monetary exchange the individual Christian can project his personality into any part of the world, and extend the sphere of his influence into any land where it may be needed most. Any minister, therefore, who is not calling his people to giving and prayer, great-hearted and world-wide as the love of Christ, is wronging them, is staying their spiritual development and preventing in them that full-grown manhood which is the end for which the ministry exists.

Now, that I may be practical, and may occupy my time to the best possible advantage, let me indicate to myself and you two or three things that are necessary if we are to educate our people and bring them to their fullest measure of efficiency as those who minister Christ to the world.

1. *The people must be given the necessary information.* If their interest is to be deepened, if it is to assume practical form, they must have knowledge of the people who need their help; they must have knowledge of the missionaries who represent them; they must have knowledge of what the Gospel has done for the heathen people to whom it has already come, and they must have knowledge of what might be accomplished if only the men and the money were forthcoming. I will not take time this afternoon to describe the best educational methods. That is a large subject by itself, but I desire only to impress, in passing, this thought—that one of the primal elements in missionary leadership is the giving of missionary intelligence, and that is made easy in our days by the presence in great number and excellent quality of missionary magazines, text books and biographies.

2. As leader of his people *the minister must not be afraid to speak about money,* and to awaken in them right ideas of stewardship. I know that there are persons in every congregation—and in some congregations there are many persons—who do not like to hear their minister talk about money in the pulpit, and they are not slow to tell him so. Money is altogether too worldly and secular a thing to be spoken about in the pulpit. They hear about money all the week, and they go to Church on Sunday to hear about something else. I honestly believe that many of our good old Presbyterians—it may not be true of others—think that it is their piety which makes them squirm in their seats when the minister begins to talk about money. They have no taste for this carnal talk about money. How can a spiritually-minded man endure such desecration of the House of God on the Sabbath day? Ah, the old hypocrites—it is just because they themselves are worldly and carnal that they don't want to hear about money on the Lord's Day. They are so afraid of lessening their little pile or so anxious to keep it all for worldly and selfish uses that it hurts them to give any part of it, or even to be asked to give any part of it, for spiritual needs. The trouble is they want to keep their money for worldly ends and are unwilling to have it transformed into living,

spiritual influence for Jesus Christ. It is not the money that is carnal; we men are carnal. Money may be the mammon of unrighteousness, or it may be the active agent of love, according to the way in which men earn it, and the way in which they spend it. But whether people like it or not, we must convict them of sin in this regard, and we must awaken in them right ideas of stewardship and of what money means. We must train our people to see this, that money and what money represents—human effort, and the wealth that is accumulated by human effort—is sacred, and that it must all be held at the disposal of that God from whom come all human powers and all material gifts. I as a minister have a right to say to my people, "If you have obtained your money honestly, that money represents the sweat of your brow or the sweat of your brain; it is the resultant of your life effort; you have put yourself into it; and is it not reasonable that I, a minister of Jesus Christ, should ask you, the professed followers of Jesus Christ, to bring that which represents your life effort and lay a portion of it on the altar of God for the extension of His Kingdom in the world? Has not He who poured out His life-blood for you a right to ask that you lay upon His altar a part of that into which you have poured your life-blood? Fellow ministers, let us put this on the very highest plane. If our money is ours honestly it represents our life-blood. We put ourselves, our very blood, into it, and if we look upon it in that way and then bring it and lay it on God's altar, it is putting ourselves on the altar of God for His service in the world. Let us get it on that high level.

The average man in a congregation is not fitted either by gifts or by training to do the work of an evangelist or a missionary, but the money he receives for the work he can do may help support one who is able to preach the Gospel of Jesus Christ effectively. For the average man to stay at home and earn the money to support a missionary in the foreign field is to do a better thing than go himself, because he is putting a more effective man than ever he could be in his place. Oh, what a change it would make in the feelings of our people, how differently they would look on this question of money if we could make them see that our monetary system of exchange enables them to transform their life-work into any form of service they hold to be the highest, and in any part of the world. But, fellow ministers, it is of no use for us to talk about giving, and the best methods to raise money for missionary purposes, unless we ourselves set an example. Ministers and Church

officials and leaders of all kinds may in this, as in other things, be stumbling blocks rather than leaders; and the less we talk about sacrifice and the less we talk about liberality the better, unless we are prepared to show our people the more excellent way.

3. Again, as missionary leader, the minister must seek to give his people *larger ideas of the kingdom and what its coming means to the world.* Even in our city congregations, where men are accustomed to large enterprises, the majority of them have not yet taken the missionary enterprise seriously. They have looked upon foreign missions as a sort of diversion in which the ultra good found delight, and to which it was the proper thing to give an occasional collection, but they have not yet thought of it as a great enterprise to which strong men should give their lives and in which wealthy men should invest their means. But thank God, through the Layman's Missionary Movement the men of our Churches are at last awakening to the fact that the missionary enterprise is the great enterprise of the ages; that it is the most practical thing in all the world; that through it alone are we to find any satisfactory solution of the great world problems now emerging. Men are learning that if we are to obtain adequate results we must not give a collection occasionally, but must invest our money—nay, more, must utilize the talent for large enterprises that has been developed in the business man of this generation. There never was a time in the history of the world when the man of the world had developed such talent for great enterprises, and we must have that talent consecrated to the extension of our Master's Kingdom. I don't think that we ministers ever had such an opportunity as we have to-day for enlisting the highest powers of our laymen in the service of Jesus Christ. I know that in country congregations, the minister finds it much more difficult than do we ministers who have had our congregations in the city. People in many districts are comparatively isolated from great movements. Their outlook is apt to be narrow, their ideas of giving small. Accustomed to do things in a small way, and thinking that when they have supported their own little Church they have done all that should be expected of them, it is not easy for the minister to awaken in them a large and generous missionary policy. But it can be done, and the true missionary pastor will not lose heart. Year by year he will seek to broaden the outlook of his people, help them to see the changes that are coming to this old world through the opening up of the heathen nations and the awakening of the Orient, and lead them

to realize that they as an integral part of the Christian Church are privileged to have their share in guiding the great world movements of the present hour, and ushering in the day when Jesus shall have dominion from sea to sea and from the river to the ends of the earth. I believe that even in the remotest hamlet it is possible to give the people some consciousness that they belong to a great Church militant, and that they can have a real and vital part in the magnificent work our Lord has given His Church to do. And nothing will assist the minister in this effort more than to have his men together, whether in the form of a banquet or in any other way, and have those men addressed by other laymen whose eyes have been opened to read the signs of the times, who have had a vision of the particular and immediate responsibility of their own Church. I feel that if only we can get our men together, in the smallest congregation in the land, and have other men who understand them and sympathize with them give them something of the vision that has come to themselves, we will lead the men throughout the length and breadth of this land to feel that they are not left out in the cold, that the little which they can do will count. I believe the first duty is to make each smallest congregation in the land feel that it is an integral part of the whole Church of Jesus Christ—that without it the consummation of the ages cannot be; and if we can do that, if only we can catch that spirit ourselves and impart something of it to our people, there will be a unison of thought, sentiment and effort throughout the land that will make our national missionary policy a reality within the next few years.

4. Then, fourth, to be a successful leader, the minister *must have faith in his people.* The Chairman at the beginning put the first word as Recognition—recognize the missionary spirit that is in the Church; have faith in your people; they will always do better than the elders and the deacons expect them to do. I have found that out. They have done so little in the past because they have never been appealed to in the right way. They have never done a great thing because nothing great was ever expected of them. Trust your people; let them know that you trust them. Congregations, like individuals, will honestly try to live up to your high opinion of them. I know, from experience, that congregations like to be trusted. They like to feel that their minister has a high opinion of them, and expects them to do notable things. A congregation will more readily do a great thing than a little thing. You ask the congregation to increase their giving to missions twenty-five

per cent., and ten chances to one they will not do it; there is nothing in that which appeals to their imagination; it is not worth the effort; it does not arouse them. But if you ask the congregation to double or treble or quadruple their giving to missions; if you ask them to begin to give on a scale that will make it possible to evangelize the world in this generation, they will sit up and listen. They will begin to say, "Wouldn't it be grand if only we could do it?" And then the next statement will be, "Why couldn't we do it? We can do it and we will;" and then when they have done it, oh! the sense of strength that comes to that congregation, the joy of achievement. Have you known, fellow ministers, what it is for your own congregation to find out for the first time that it can do something worth while? Have you seen the joy of achievement in the whole people, and the glow of the inspiration that girds them for the future? Well, that is what comes from doing a great thing. Trust your people, and they will do a worthy thing, especially when you can appeal to them by the constraining love of Jesus Christ who did the greatest thing that God Himself could do for the redemption of man.

5. And then, lastly, the pastor has not fulfilled his mission, has not filled out the measure of his responsibility, when he has awakened the missionary interest that responds in large giving. The Church must look to her pastors as *the great recruiting officers for the Lord's army.* All Christians are ministers of Jesus Christ; all Christians must minister Christ to the world as they have opportunity; both by personal effort and the medium of their money gifts; but that is not enough, there is to-day, as you know, a loud and an insistent cry for young men who will give up their whole life to the service of Christ's Church in the ministry of the Word at home and abroad. That is the great need of to-day, deeper far than the need of money. And who, if not the pastor, can be expected to discover and inspire these choice young souls whom God is calling into the ministry of His Church? This call to give up the whole life to a worthy cause will appeal to the young. The young are idealists. They are charmed by the heroic. They respond much more readily to the call of Christ than do the old. Young people all over this land are honestly asking the question, "How can I make the most of my life for God and men? Where can I be of greatest service in my day and generation?" And the Christian pastor must help them to answer that question. By his own words and by his own life he must show them the possibilities

of the Christian ministry. He must keep before them the need of a world that is dying for dearth of love, a world that is perishing for lack of knowledge. How can young people decide what their sphere of service is? How can they know where they can best serve their day and generation, if they are in ignorance of the moral and social and religious conditions and the spiritual needs of two-thirds of our human race? I believe that many of the noblest youths in the land need only to understand the situation, need only to have a vision of the need and a vision of the opportunity, and they will dedicate their lives to this work. We ministers must help give them that vision. You remember that when Isaiah saw the wonderful vision, the call that came to him was not a personal call. The Lord did not say, "Isaiah, I want to send you." The appeal was general—"Whom shall I send? And who will go for us?" And it was the prophet himself who made it personal by saying, "Lord, behold me; send me." The man who has had a vision of the thrice-holy God, who in the light of that vision has felt his own defilement and the world's need, as other men do not, and who has known in his own experience the cleansing power of the Divine Sacrifice, that man desires with all the intensity of his nature that all others may know that the same cleansing through sacrifice, the same life through death, is possible for them. God's call to the mission field does not usually come in the form of a voice from Heaven. It usually comes as a vision of the world's need and the unparalleled opportunity for service which that need presents; and if only we will help our young people to see the world as it is, to see God as He is, and then kindle their love at the altar of sacrifice, they will rise up and say, "Behold me; send me." Oh! fellow ministers, if our eyes have seen the King in His beauty and in His holiness until the sense of our own defilement and the world's need has borne down upon our hearts like a burden we cannot bear, and if we have seen the flame of a holy love consuming that precious sacrifice on Calvary's Cross, and if we have known in our own experience the power of that holy flame to cleanse and sanctify, then we will so preach and we will so pray that a missionary atmosphere will envelop the whole congregation, money will be given, and men and women will offer for the work.

THE REFLEX INFLUENCE OF MISSIONS.

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It always pays to obey God. His commands are always essentially benevolent in their purpose. The greater the task He lays upon us, the greater the blessing He means to give us through the fulfilment of His will. The supreme blessing which God has in store for His Church is to come to it when it fulfils the supreme command He has ever given, viz., to evangelize the world. All history reveals the fact that blessing can only come in its fulness to the Church when she is missionary in her spirit and in her effort. The periods of purest light and highest effectiveness in every department of her work have been characterized by the missionary spirit. The unique character of Christianity can only be revealed as it undertakes to become universal. It was a great surprise to the Apostolic Church that Christianity exerted so large a power over the various peoples to whom it was presented; but after it was tested on one kind of people after another, Paul summarized the whole situation by saying, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." No matter under what conditions it was put to the test, no matter how degraded the people among whom it operated, it always had the divine effect that was foretold, in the transformation of individual, social and national life. Missions constitute the most powerful apologetic of Christianity. If I had ever entertained any doubt about the divinity of Christ or the supernatural character of His Word, those doubts would have been for ever set aside by the experiences I had in India, working for ten years with Hindus and Mohammedans, and beholding the marvellous, the supernatural, power of the Word of God and of the life of Christ to change those people. No one can be in intelligent touch with what God is doing among the nations of the earth to-day without crediting Christianity with supernatural effectiveness in the lives of men.

In the extension of Christianity throughout the world we have also been brought into contact with other religious systems of all sorts. No one can appreciate fully the unique character and glory

of Christianity without looking with some care into the essential characteristics of non-Christian religious systems. Only as we see these systems at their best, and yet in their utter inadequacy, are we able to see in every lineament of the system that God has given us the absolute meeting of human need at every possible point.

Not only do missions reveal the unique character of Christianity, they tend to concentrate the attention of the Church on the great practical essentials of religion, and so tend to a purity of doctrine, a purity of life, an effectiveness of effort and a unity of sympathy among Christ's people such as would not be possible on any other basis. Is it not very striking that the first occasion which has brought the Christians of this whole Dominion together on a common platform, has been the call to obey the Great Commission? The missionary enterprise is the most unifying task in the world. Our missionaries have discovered in every frontier field of the world that the differences which separate one body of Christians from another are insignificant, in comparison with the unmeasured chasm between Christianity and every other religious system in the world. As Macaulay said long ago, it is difficult to discuss "close communion" with people who are worshipping cows! The great spiritual need of the world calls upon us to meet that need by all the help at our disposal, and so tends to keep our attention concentrated on what the Gospel can do in the life of the individual and the nation. And this work is so vast that it can only be done on a co-operative plan. Fortunately we are able to parcel out, yonder in India and China and Africa, the great provinces or districts to various separate denominations; and we have actually got to the point on the foreign mission field where we trust each other to preach an adequate Gospel. May we not hope that the time may yet come when we can do the same thing in Canada and the United States? Our Lord prayed, "that they all may be one, that the world may believe." These two things are to be realized together in human history. When the Church is united and co-operative in her plans and work, there is every reason to believe that she has it well within her power, with the infinite resources that are to be released through her, to do all the work that God expects of her in the world. But we never can do it on any other than a co-operative basis.

Missions are also stimulating the spirit of evangelism as nothing else could do. If we are able to win savages and cannibals and illiterate people in any part of the earth, if the Gospel is able

to come to them with transforming power, of course it is able to meet every human need with which we are confronted at home. There is a vital and essential relationship between the new spirit of evangelization that is taking hold of the Church, and the new spirit of evangelism at home that is becoming more and more pervasive. We can only be as aggressive as we ought in meeting the needs of people round about us, when we are aggressive to the point of sharing our Christianity with all who need it the world around.

Missions also constitute the highest illustration of unselfishness that the world affords, and are thus the supreme test of the vitality of the Church. We have set up for our missionaries the highest standard known to the thought of man. We expect almost perfection of those whom we send out as our representatives to the remote corners of the earth. If we find that they are not measuring up to our ideal for them, how quickly criticism is made. We expect of them the highest type of character, the highest kind of devotion, the highest kind of love, the highest kind of patience, the highest kind of tact, the highest kind of persistence, of courage and of faith. That standard which we have set up for our missionary representatives has a tremendous reflex action on ourselves and on the whole life of the Church at home. Even though we have not accepted a similar standard for ourselves, we are beginning to see that it is inconsistent for us to make any demand of others in the way of sacrifice or devotion which we are unwilling to share in some degree ourselves. It would have been well worth while to spend all the money that has ever been spent on the missionary enterprise, if only to keep the ideals of the Church high and pure and self-sacrificing, and that we might have upon ourselves the reflex influence of those godly men and women who have gone out to the four corners of the earth, but who still are the salt and the inspiration and the vitalizing energy, very largely, of the Church herself.

Has it occurred to you that missions alone can produce either cosmopolitan Christians or cosmopolitan Christianity? It marks a new era in the life of a man when he comes to regard the world as his field. That man immediately begins to exercise a new effectiveness in his own community. I know of nothing that can inspire and hold permanently any man to his best life and his highest achievement so certainly as to impart to him the conviction that he is a vital factor in the progress of the universal Kingdom

of Christ; that he is a part of the machinery of God for changing human conditions throughout the world. Out of our narrow personal and denominational and national and racial pride and selfishness we need to be lifted into the higher patriotism of the Kingdom of God. The interests of that Kingdom ought to unite all friends of Christ in a great co-operative effort to make His Gospel known to the last man, woman and child in the world.

Consider also the reflex influence of the spiritual life of native Christians upon ourselves. I do not know whether you have realized it or not, but I am persuaded that one of the greatest prayer forces in the world to-day is being released in India, China, Japan and Korea, among our missionaries and their converts. I do not believe we have begun to learn how to pray as many of them have. They have learned to pray in the midst of the greatest difficulties that confront the onward march of the Kingdom of God, and they are praying for us with an enthusiasm and with a faith that we do not dream of here this afternoon. Last year about sixty laymen went at their own charges to various parts of the world to study the conditions and come back to report to their Churches. One of these men reported on his return that the most impressive thing that occurred on all his trip through the Orient was while sitting in a prayer meeting in Korea and hearing a young Korean praying with a fervency and a depth of feeling that commanded his attention and interest; and when he asked the missionary in a whisper what the man was praying about, he said, "He is praying for fulness of blessing upon the Churches in the home land."

How do you account for this remarkable laymen's uprising in behalf of world-evangelization? I tell you how I account for it chiefly. I believe it was born in the prayer life of the missionaries at the front and their converts. I do not believe you can account for this gathering this afternoon apart from the prayer energies that are being released among those who have been gathered out of heathenism. It is almost the equivalent of being brought into direct touch with the Apostolic age to get into contact with these people who have been born under the power of the Holy Ghost out of heathenism and have been so completely transformed that many of them put us to shame in the character and power of their spiritual life. World problems are only going to be solved by a cosmopolitan Christianity. We are face to face with the problem of liberty among the nations; with the problem of education

among the nations. Do we realize here this afternoon that more than one-half of all the human race do not know how to read or write? Among that half are men as great as our governors and ministers and judges and all the great men of our nation. Think of the loss to the intelligence of the world from the fact of their illiteracy. This is the outstanding educational problem of the world. Think of the problem of war. The United States is spending twenty-five times as much on her army and navy as she is spending to carry Christianity around the world. The disproportion in what Great Britain is spending on her army and navy and on missions is even greater. And we must come, one of these days, to face seriously the question of whether we are going to put our money chiefly into armies and navies in order to repress actual outbreak of hostilities, or whether we are going to put a great deal larger proportion of it constructively into the building of character and producing those conditions of brotherhood that will make armies and battleships for ever unnecessary. Bayonets and battleships can never produce brotherhood. The Gospel of Jesus Christ is absolutely the only thing in the world that has this power. Armies and navies may keep back war; they never can bring us into world-peace of any permanent character.

Missions also furnish the only adequate outlet to the Church's resources, and the only sufficient motive to the highest spiritual life. God has poured great wealth into the hands of the Church. Our material prosperity is so stupendous as to constitute one of our principal perils, as Mr. Mott has said. Men heap up thousands, hundreds of thousands, or millions of dollars, and in many cases do not have anything worth while to do with it. One of the richest men on this continent was asked by a friend of mine to give him a subscription towards some important Christian work, and the man declined. Then, my friend said to him, "What reason have you to think that your money will be used for the purposes that you are interested in after you have gone?" This was a man of over seventy years of age, who had two sons, degraded, drunken, debauchees, who were wasting their father's substance with riotous living, and all those amassed tens of millions were to be turned over to those sons at their father's death. Listen to the confession which that father made—a man deeply interested, as he professed to be, in Christian things. He said, "I have no reason to believe that one dollar of my money will ever be devoted to the things in which I am most interested by these two sons to whom I am leaving

it." Is a man a slave or a mere fool who will turn over accumulated tens of millions to the further debauching of human society by leaving it to vipers like that, even though they be his own sons? Men are beginning to discover that in many cases wealth handed down to their children is not a blessing to those children, but often a handicap, if not a curse. The fact is that the rich man's son has no equal chance with the poor man's son for self-effort and self-mastery and self-discipline and the development of those higher qualities of manhood that make a man the master and leader of other men. Wealth involves a terrible risk, and you and I can well afford to save our children that risk, and to put our money into something that we know will help to change the conditions of the human race.

My friend Dr. Goucher, of Baltimore, has during the last twenty years invested $100,000 in one district in India. With what result? There are 50,000 members of the Methodist Church in that district to-day, who twenty years ago were idolators, and would be idolators to-day if into the heart of that man had not come the impulse to make this magnificent investment. That man had the right conception of life who said, "I would rather save a million men than save a million dollars." It ought to be a very sobering conviction that comes to us this afternoon, that it is easily within the power of some individual men, directly and indirectly, to carry the message of Jesus Christ for the first time to a million men who otherwise might never hear that message. The potentiality of this audience this afternoon only God can estimate in its power to thrust out light to the remotest rim of the human race; and no man of you knows how large his personal share may be in hastening the day when the world shall be full of the knowledge of the Lord even as the waters fill the sea. Did not Christ say, "According to your faith be it unto you?" What he wants is a daring faith to undertake all he asks us to do in His name and in His power. The resources of God can only be released when we undertake the programme of God. The programme of God includes the world; and His energy can only be released through us when we give ourselves fearlessly to the accomplishment of His world enterprise.

The other day in Des Moines, Iowa, a middle-aged man came to me who had been converted only a couple of years ago in one of Billy Sunday's meetings. He joined the Methodist Church, and a few days afterwards the stewards came around and said to him, "We

have assessed you $12.50." "$12.50? What do you mean?" "Well, we have assessed you $12.50; we expect you to pay that much into the Church." "$12.50?" "Yes," they said, "is that too much?" "$12.50 in a year?" "Yes, is that too much?" "Why, I have been in the habit, while I was serving the devil, of throwing more than that away in a single night." And instead of taking counsel of the stewards he began to read his Bible through to see if there was any other suggestion or scale of giving. He showed me the results of his investigation. They were typewritten on little pieces of paper and pasted into a note book, and he had all the striking passages from Genesis to Revelation bearing on a man's relation to God in this matter of giving. It would be a revolutionary experience for some of us to go through that same process, even though we may be in middle life before we ever do it. He said, "When I came up against this verse here," and he pointed out the one, "Will a man rob God?" He said, "That finished me; I decided that I wouldn't give to God less than a tenth, and I would give as much more as I could." Then he went on to show me the account that he had kept with God for the last six months, and during the last six months this man, who had been asked by the stewards of the Church to give $12.50 a year, had given the tenth of his income, or a total of $378. Twenty-seven times as much in six months as the Church asked him for in a year. But he got his instructions and his scale of giving from God instead of from the stewards. We need a new standard of stewardship in the Church of Christ, and I don't know of anything that will call out the piled-up resources of Christendom like the challenge of the world's need. That is big enough for Christian men to pour out their millions into it, without staying their hand; and I do not know of anything else that is. I do not know of any way that our civilization is to be saved from ease and luxury and materialism and commercialism and spiritual stagnation, unless we find the larger outlet for that wealth which God has so abundantly poured into our possession.

This opportunity is also a great challenge to personal activity. There are men here in Toronto and in Ottawa and in Montreal and in Winnipeg and in Vancouver to-day who a year ago were doing nothing special for God, who now are all on fire for Him. Why? Because they have been seized with a passion to see the world redeemed, and they are ready for any kind of Christian activity. This challenge of the largest and most imperative kind

has come to them with persuasive power. It is the greatest challenge that even God has with which to arouse and enlist men in His tasks. I wish I had discovered twenty years ago what I have discovered only recently—that there is not any key with which to unlock the assets of the manhood of the Church like the key of the challenge of the world's need and the unsatisfied longing of Jesus Christ. Ministers and laymen alike will only be able fully to call out the resources and energies of the men of our Churches when we put before them the whole challenge of God to meet the whole need of the world.

I was in Louisville, Kentucky, a few months ago, attending a convention. I had been asked to go to speak of the Laymen's Movement, and in the corridors of the hotel I heard some men criticizing the movement, saying that it was after all an instrument of only one string. I was very glad to learn their point of view, and when I got up to speak I recounted the conversation that I had overheard, and then publicly thanked the men for the suggestiveness of it. I said, "The Laymen's Missionary Movement is an instrument of one string in the same sense that the human body has only one spinal cord, but that is quite enough for a human body. The missionary principle is the great organizing spinal cord of Christianity down through the centuries. A Christianity that is not missionary primarily and imperatively is a monstrosity and unworthy of the Master that it professes to follow. The Church can never be the salt of human society until it undertakes to be the light of the world. There is no possibility of our saving ourselves and our own nations until we undertake to save mankind.

If I could impress but two Scripture passages upon this great audience of men, they would be these: "The field is the world" —your field as well as Christ's. And the other one—"The promise is unto you"—the promise of the Holy Spirit in His fulness for service and world-wide witnessing—"The promise is unto you." Would that every man could feel that his field is as big as any other man's field in the world. No man has any larger field than anybody else. All of us have as large a field as Jesus Christ had. All of us have the field of the world, and all of us have the Holy Spirit as our equipment. "The field is the world." "The promise is unto you." "All things are possible with God." "All things are possible to him who believeth."

INTRODUCTORY

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INTRODUCTORY.

CHAIRMAN N. W. ROWELL, K.C.

Your Honor, it is my high privilege and responsibility, as Chairman of the Canadian council of the Laymen's Missionary Movement, to formally declare this Congress open. In doing so permit me to briefly state the scope and something of the personnel of this Congress.

This Congress was called by the Canadian council of the Laymen's Missionary Movement, acting in co-operation with representatives of the Mission Boards of the Church of England, the Presbyterian Church, the Methodist Church, the Baptist Churches and the Congregational Churches. All the smaller communions were invited to join in making the arrangements and to enjoy the privileges of the Congress, and you will be pleased to know that with but few exceptions, they have accepted the invitation. The only large Christian body in Canada not here represented is the Roman Catholic Church. They joined with their Roman Catholic brethren in the United States in holding a great Missionary Congress in Chicago some months ago. We therefore may truly say that the inspiration of the Laymen's Missionary Movement has touched the Christian men of all the Churches in Canada. Every clergyman of all the co-operating communions was invited to accept the position of Honorary Commissioner, and 1,500 seats were made available for Honorary Commissioners. So general has been the response that for some days we have not been able to accept further registrations of Honorary Commissioners. A communication was sent to every congregation of all these communions from sea to sea including the Island of Newfoundland, and each was requested to submit the names of representative men who might be invited to become commissioners, and to all men whose names were so submitted invitations were sent. So enthusiastic has been the response on the part of the laymen that the 2,000 seats reserved for laymen have all been taken. We have commissioners present from every province of the Dominion, and from the Island of Newfoundland.

We deeply regret that since the Congress was planned an honored leader has fallen; the hand of death has removed from our midst the Primate of all Canada, one of our Honorary Presidents. In accepting the position of Honorary President, the Primate expressed

the hope that he might be permitted to take an active part in all the proceedings of the Congress. To his family and the Church he so long and loyally served we tender our sincerest sympathy. We are glad to have as his successor as honorary president, and as representative of the Church of England in Canada, the Archbishop of Rupert's Land.

The Laymen's Missionary Movement of Scotland is represented at the Congress by Sir Andrew Fraser, who will to-night convey to us the greetings of our brethren in Scotland.

The Laymen's Missionary Movement in England sends greetings, and prays for the Divine blessing upon this gathering. Sir Robert Hart, that great Englishman who for half a century wrought such a work in China, writes as follows:—

> I am sorry to be absent from such a gathering and on so interesting and important an occasion, and I wish for meeting and movement all possible success. Ordination may make a man a minister, but all who have heard the glad tidings are more or less ministers and missionaries, and have the duty and privilege of sharing their knowledge with others; and without laymen's support the growing building of missionary enterprise lacks what is a modern necessity—a good business basis. So it is satisfactory to find the laymen of to-day taking concerted action on such a scale.

His Excellency the Honorable James Bryce, British Ambassador at Washington, regrets that engagements made months ago prevent his being with us, and expresses his appreciation of the great importance of the Laymen's Missionary Movement, and his warm sympathy with it.

His Excellency the Governor-General, one of our distinguished honorary presidents, also writes regretting his inability to be present.

We extended invitations to the secretaries of the Mission Boards in the United States and to the members of the International Committee of the Laymen's Missionary Movement and other missionary leaders to become Honorary Commissioners. The presence of over forty of these distinguished missionary leaders gives evidence of their great interest in this Congress.

This Congress is truly national, in that it represents the men of the Churches from every province of our Dominion as well as the Island of Newfoundland which should form part of the Dominion. It has not only a national but an international religious significance. We enter upon it in a spirit of prayer and great expectation.

It is the largest and most representative gathering of Christian men ever assembled in Canada. It is the first National Congress in the interests of missions, eertainly the first since the days of the early Chureh. Needless to say, it is not a legislative body—it has no jurisdietion to bind by its action any person or Chureh or missionary organization. Its objeet is to arouse and inspire the Christian men of Canada to a sense of their missionary privilege and responsibility. Its eonelusions have no further foree or effect than such as should be given to the mature judgment of so large and truly representative a body of Christian men. It expresses the growing spirit of Christian unity and eo-operation among the Churehes of Canada. It expresses the awakened interest of the Christian men of Canada in the primary purpose of the Chureh—the evangelization of the world. It represents the prayers and aspirations of thousands of good men and women from one end of the land to the other. It represents the result of the working of the Divine spirit upon the minds and hearts of men.

We are honored to-night in having with us His Honor the Lieutenant-Governor of this Provinee. It is now my privilege to present him to you, and he will eonvey to our distinguished visitors and to the members of this Congress our greetings and words of welcome.

WORDS OF WELCOME.

HON. J. M. GIBSON, LIEUTENANT-GOVERNOR.

The honor has been assigned to me of addressing a few words of welcome to you on this occasion—the first regular session of the *Canadian National Missionary Congress.* You are assembled for the purpose of considering and discussing *Canada's National Missionary Policy.*

The occasion is unique and epoch-making, being the first time in history that the men of a nation have met to consider and adopt a missionary policy for their country.

This city has in its time seen a great many conventions, and is known as a convention city. However important any of these assemblies may have been, none of them has ever transcended or even equalled in significance the Congress whose proceedings and deliberations you are to engage in.

This Congress seems to be the natural outcome of the remarkable increase of zealous interest in missions which has recently been evinced by the laymen of all Churches throughout the Dominion.

During the months of September, October and November last, laymen's missionary campaigns were conducted in twenty-four cities throughout the Dominion, from the Atlantic to the Pacific—from Sydney to Victoria. There seemed to have begun among laymen, a general awakening to the fact that while home and foreign missions have all along been recognized among the schemes of the Churches, there had been in reality an absence of anything like general interest or participation in the work on the part of the men of the Churches. This lack of interest was evidenced by the smallness of percentage of members who ever contributed money for missionary purposes, as well as by the smallness of the contributions given by the great majority of those who gave at all.

Laymen have begun to look squarely at the question of responsibility and to bring business methods to bear in dealing with that responsibility.

In the campaign instituted in the twenty-four cities, the question was, Will Canada evangelize her share of the world? The general consensus of reply to this question was, Yes. Canada must and will.

Men are asking themselves whether our Christian religion is a sham that means nothing or not—and if it is not, what about the unchristianized portions of the world—and they are answering, no, it is not a sham, and are realizing that a duty has to be discharged in the matter of missions.

I welcome this Congress to the labors set before it;

I welcome most heartily the distinguished gentlemen from far and near, especially those from afar, who are to deliver addresses, some of them several addresses, during the continuance of this Congress;

I welcome strangers from wheresoever they come to this good city of Toronto—a city well supplied with Churches, and a city in which a quiet, well-observed Sabbath is probably more noticeable than in any other city of its size either on this or any other continent;

I welcome the exhibition this Congress will afford of combined effort and co-operation as between different Churches or denominations of Christians, in promoting the spread of the Gospel, and in furthering the best interests of our Christian religion, regardless of or notwithstanding non-essential, or at all events, not absolutely essential, points of difference in creeds and methods;

I welcome the *certainty* that this laymen's movement will accomplish grand results in connection with both home and foreign missionary work, and the equal certainty that in a corresponding degree our own religion will be vivified, becoming more practical and therefore more real than ever before.

My welcome is intended to be a very earnest one, and my desire is that it may have all the force and significance that can be attached to it by reason of the position which I occupy in this community.

INTRODUCTION OF SIR ANDREW FRASER.

CHAIRMAN ROWELL: It has been given to Great Britain, more than to any other nation of ancient or modern times, to breed a class of men who, dwelling among the less advanced and progressive races of the world, have carried with them the principles of British Government, and have worked for the upbuilding of those less advanced and progressive nations; her great proconsuls in various parts of the world—men like Cromer in Egypt and Milner in South Africa and Fraser in India. Sir Andrew Fraser speaks to us this evening in a special sense, as the ambassador of the Christian laymen of the Mother Country of so many of this audience—and some of us might be glad if we could call it our Mother Country, too—he will speak to us on behalf and present the greetings of the Laymen's Missionary Movement of Scotland.

SIR ANDREW FRASER.

Your Honor, Mr. Chairman and Gentlemen,—I thank you very heartily indeed for the exceedingly kind and cordial welcome that you have extended to me this evening. We have been told by the Lieutenant-Governor that he extends his welcome to all strangers, and I suppose that you all share in that sentiment. It seems to me, however, that in extending your welcome you have annihilated them. I have not felt a stranger since I came to Canada. It is a real good thing to come so far and to receive so hearty a welcome from men on whose faces, for the most part, I have never looked before, but who belong to my kith and kin, and who above all are my fellow-subjects of the great King of kings. Allow me to tell you about the invitation that came to me to attend this Congress. I had only arrived from India, where I have been spending thirty-seven years in the service of the Crown. I had only got back to my own land when I received this invitation. I confess to you that I did not hesitate ten minutes about the accepting of it. And the reason was this; that if there was one thing that was weighing on my mind at the time it was the obligation of Great Britain and of the Christian Church generally to India and to the East. That was one great reason why I was willing to come, that I might do what little I could to advance the objects of this great Congress. Besides that, I felt a strong drawing to the men on this side of the

water who had so strong an interest in that which had so long deeply interested me. I felt that I should like to see the brethren, and to catch something of their spirit. I felt that it was an opportunity for me which I should be a fool to lose if I could possibly avail myself of it; and when I laid the matter before the head of my house, she entirely agreed with me in my position, and packed up and prepared to accompany me. After I had accepted the invitation I went to dear old Edinburgh, where I had been educated, and to which I loved to return. There I had several engagements, and amongst others I was asked to attend the annual meeting of the Laymen's Missionary Movement of Scotland. Up to that time I did not belong to this movement, for we have not got it in India yet, and I had been only two or three days in Scotland. I attended the meeting, and somehow or other it came out—I forget whether I garrulously told it myself, or whether somebody else gave the information—that I was going to the other side of the Atlantic. On that, the following resolution was passed:—

Extract from the minutes of the annual meeting of the Laymen's Missionary Movement in Scotland, held in Edinburgh on the 4th March, 1909, the Master of Polwarth presiding.

The Master of Polwarth stated that the executive committee had proposed to invite Sir Andrew Fraser to join the committee. He accordingly moved from the chair that Sir Andrew's name be added to the executive committee, and that he be authorized to represent the movement in Scotland at the Canadian National Congress, and that he be requested to convey to the friends in the United States and Canada the greetings of the members of the movement here, and an expression of pleasure at the news of the progress of the movement in America.

The motion was carried unanimously.

I have the greatest pleasure in carrying out these orders, and in communicating to you the deep sympathy that the laymen of Scotland have for the movement in this country, and in wishing you all happiness and all blessing in connection with this Congress. May I be allowed, Sir, to say that on an important occasion when I held high official office, I was spoken of as "a distinguished Scotchman"; and I take the liberty of saying that I was easily distinguished, for my speech bewrayeth me. For thirty-seven years I have been absent from Scotland, but I have never lost my Scotch accent, and I am perfectly able to represent Scotland on this platform though I have been so long what they call an exile. I feel thoroughly with Scotland, and I feel with Scotland in nothing

more than in this—in carrying to you these hearty and brotherly greetings from my fellow countrymen. There is just one other word that I should like to say, and it is this: I cannot help feeling that I come before you and to this conference in another capacity. We are all one in Christ Jesus, and though we feel our differences sometimes, we sink them on an occasion like this. We can remember nothing except that great promise that holds me as I look at you this evening—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." We can think of nothing now but the glory of our Lord. And yet I should like to say that while we are gathered together as brethren, gathered around the great gathering Name—for Jesus is the gathering Name—"Gather the saints, gather them to Jesus"—while we are gathered around the great gathering Name we do not forget our own Churches; and I represent the Presbyterian Church of India. I have long belonged to the Presbyterian Church of India, to the Indian Church, the native Church, and I have now an official position in India, for I am still moderator of the General Assembly of the Indian Presbyterian Church. And I like to come to you as justified in calling myself its representative, and as carrying to you from the East the greetings of my fellow churchmen in India, the Indians who have been brought to the faith, many of whom owe their conversion to missionaries from Canada and from the United States, for the Indian Presbyterian Church consists of what were formerly seven separate Churches—the mission Churches founded by the Presbyterians of Scotland and of Canada and of the United States, and the Methodist Calvinists of Wales, and the Dutch Reformed Church. All those now form the Indian Presbyterian Church; and I have often heard with the greatest gladness, Indian Christians talk of the debt which, under their Lord, they owe to men on this side of the water. There is one other thing that I should like to say: I represent also those that are outside the Church in India; and if I could I would utter in the hearts of everyone of you the great cry that goes up from India now for a Saviour, and He is Christ the Lord.

CANADA'S OPPORTUNITY AT HOME AND ABROAD.

N. W. ROWELL, K.C., TORONTO.

Carlyle has said, "Of a man or of a nation, we enquire . . . first of all, what religion they had. Answering this question is giving us the soul of the history of the man or nation. The thoughts they had were the parents of the actions they did; their feelings were parents of their thoughts; it was the unseen and spiritual in them that determined the outward and actual; their religion, as I say, was the great fact about them."

If we would rightly interpret the history of the nations of ancient or modern times, we must understand their religion. Religion has ever been the most potent factor in individual and national life. Dr. Lyman Abbott in a recent article expresses this thought where he states that nature worship has given to the world Africa, agnosticism represented in Confucianism has given to the world China, pantheism has given to the world India, and Christianity has given to the world Europe and America.

Canada's supreme opportunity at home is not in the development of her resources; or in the regulation of her trade; or in the improvement of her political relations or even in the establishment of a navy, or in all these combined—her supreme opportunity at home is in making the religion of Christ a real and vital thing to all her people, and her supreme opportunity abroad is in helping to make this religion known to the non-Christian nations of the world.

Canada's opportunity at home.—That we may better appreciate the greatness and significance of this opportunity let us briefly recall to our minds the extent and general characteristics of our country and the number and character of our immigrants and settlers.

Canada with a present population of not more than 7,000,000 is larger than the United States including Alaska, the Philippines, Porto Rico, and its other possessions with their combined population

of over 100,000,000. Canada has almost as large an area as the continent of Europe with its 400,000,000 people. It has 33 per cent. of the total area of the British Empire with its population of over 400,000,000. From Sydney on the Atlantic to Vancouver on the Pacific is 3,500 miles; and from the international boundary north to Herschel Island—the most northerly mission station of any of our Canadian Churches—is 1,400 miles. You say area is relatively unimportant; Canada lies so near the North Pole that but a small proportion of the total area is reasonably habitable by man. This view for many years largely prevailed in Europe, in a measure in the United States, and even to some extent in our own country; exploration and investigation are rapidly dispelling this erroneous conception.

What is our situation and what the habitable area? It is an interesting fact that probably 25 per cent. of the total area of the United States lies north of the city of Toronto. Edinburgh is 800 miles and St. Petersburg 1,100 miles north of Toronto. But you say the warm currents of the Atlantic so moderate the climate on the west coast of Europe that these figures have no application. The warm currents of the Atlantic find their counterpart in the warm currents of the Pacific, and the climate on the west coast of America is largely similar to that on the west coast of Europe. Dawson City, the most northerly city in Canada, is 1,400 miles north of Toronto. It is as far north of Toronto as Mexico City is south. It is as far north of the international boundary as Los Angeles is south. It is undoubtedly true that very large areas in the northern part of Canada, so far as we know at present, are not reasonably habitable, but Canada has an area almost as large as the United States which is reasonably habitable so far as climate is concerned. Even within this restricted area, as large as the United States, there may be large areas the value of which we have not as yet ascertained—if any value they possess—as the home of man, but in every large country there are areas of barren land unsuitable for cultivation and largely unoccupied by man. After making all due allowance, there still remains an area at least half as large as the continent of Europe which, so far as we know at present, should be the home of men. We have great varieties of climate, but nowhere is the climate so warm as to be enervating, and everywhere it should breed a strong, aggressive and a conquering race. It is not possible at present to form an accurate estimate of the extent or richness of our great natural resources. It is not

possible to foretell, or even hazard a judicious guess as to the limits of the future development of our agricultural, our mineral and our manufacturing industries. That they will surpass the expectations of even the most sanguine goes without saying. Certain it is that the extent of territory open for settlement, and the richness and variety of the resources ensure that in the very near future these territories must be the home of many millions of people. Lord Strathcona has said, "At the end of the twentieth century Canada will have a population twice as large as the British Isles." The extent of our territory, our geographical position, our climate, ensure a material development equalled by few countries of the world. Into these new territories and the large centres of population in the East the immigrants are coming by the thousands. The settlers of the past five years are now largely in the majority in the Provinces of Alberta and Saskatchewan. British Columbia, Manitoba and Northern Ontario, as well as the large centres of population in the older parts of Canada, have also received their share of this incoming tide. That these immigrants are not simply passing through the country, but are taking up land and making our country their home, is evidenced by the fact that in the four years preceding 1907 more Government land was taken up, more homestead entries made in the provinces west of the Great Lakes than in the whole 28 years preceding. It seems as if in the no distant future the balance of population in Canada may be west of the Great Lakes, and that the controlling factors in our social, political and religious life may be the social, political and religious forces and ideals which dominate that western land. No man can afford to be indifferent to the conditions prevailing there.

American and Canadian immigration compared.—We have wondered at the volume of immigration to the United States and have felt, perhaps, not without cause, that they have not been able entirely to assimilate, Americanize and evangelize the immense number of immigrants they have received. There are sections of the United States where the Sabbath is not respected, where Christian institutions are not held in esteem, and where the general laws of the land are not observed as they are in the older and better settled portions of either their country or ours. Their Churches have not been able to bring all these incoming multitudes under the power and influence of the Gospel in such a way as to transform their lives and bring them into harmony with the laws, the institutions and the Christian ideals which they, as we, covet and hold

dear. The Gospel of Christ has not cleared the way and laid the foundations. But great as has been their immigration it has never in any decade during the past hundred years exceeded an average of one per cent. per annum of their population, and in no year has it exceeded more than about one and a half per cent. In Canada during the five years from 1901 to 1906 our average annual immigration exceeded two and a quarter per cent. of our population, and during the year 1907 it was between four and five per cent. In proportion to our population we received in the year 1907 about three times as many immigrants as the United States received in any year of its history. The United States had a population of over 20,000,000 before the people of that country were called upon to receive and bring into touch with their American and Christian ideals as many immigrants as we were called upon to receive and endeavor to assimilate in the year 1907.

Let us not forget that the immigrants are not coming to us like pilgrims to New England for "freedom to worship God, but solely to improve their material condition, and naturally their dominant thought and great objective is their own material advancement. We are supplying them with lands, homes and all kinds of opportunities for material well-being, but we must ever remind ourselves, "Man cannot live by bread alone." The peril of these new communities is that in the effort to gain the world they lose their souls. What are we doing to supply their deeper needs—those unseen things that abide and are eternal? The supreme question in Canada to-day is, What will be the religious life of these new communities? The Churches must act now. Our whole future depends on what the Churches do now. Was there ever given to the Churches of any land a greater opportunity and a graver responsibility?

All our Churches are seeking to meet the needs of these settlers, but so far none of them have been able to satisfactorily overtake what they deem to be their share of this work—that is, either to supply a sufficient number of properly qualified men, or to provide adequate means for their support. In the new and sparsely settled districts, there is unfortunately an amount of overlapping and duplicating of work by the different denominations, which should be avoided and by a display of Christian co-operation and practical business common sense could be avoided with great advantage to the communities served, and to the Churches concerned, by releasing men and money for needed work elsewhere. But, after making

all due allowance for this overlapping, more qualified men and larger financial resources are urgently needed.

Our country is just in the process of making. Her future depends largely on the work of this generation. By the time another generation comes upon the scene, the foundation will have been laid and the general character of the superstructure determined. Now is the hour of our supreme opportunity. In this new country the Christian faith has found a deep and abiding place in the minds and hearts of the masses of the people. We are happily free from many of the social, industrial and political problems which are so characteristic of the countries of Europe, conditions inherited from the past and which baffle the skill of the wisest statesmen and social reformers; we are so far happily free, or largely so, from many of the industrial and social problems which our American friends find so difficult to deal with. This freedom enlarges our opportunities and greatly increases our responsibilities.

What has the future in store for us? The material development of the past ten years forms no adequate basis from which to judge of the development of the future. The progress may not be uniform or uninterrupted. There may, and very probably will be, an ebb in the tide of immigration but only to be followed by a greater flow. Who can number the millions who, before the close of the century, will occupy this Canada of ours? Who can foretell the tides of commerce which will sweep across our land when Canada in the vigor of her youth stretches out her hands towards Europe and Asia? Who can foretell Canada's place in the world's politics when in the fulness of her strength she stands by her mother in the councils of the Empire, and through the Empire makes her influence felt in the world? Whether that future will be worthy or unworthy depends not on our material resources, nor our material development, but on the life and the character of our citizens. This life and character will be the outcome of their religious beliefs. If true to our privileges and opportunities, we should be able on this half of the North American continent to develop the best type of Christian civilization this world has known. This is Canada's opportunity at home.

Canada's opportunity abroad.—Foreign missions in the sense in which our fathers used the term, have no existence to-day. Steam and electricity have annihilated distance and made this world one great community. And what is Canada's place in this

community? She stands on the highway of commerce between Europe and Asia, her Eastern ports nearer Europe, her Western nearer Asia, than even those of our American neighbors to the south.

In the Middle Ages the Mediterranean was the great highway of commerce between the civilized nations of the world. With the discovery of America, its settlement and development, the Atlantic became what the Mediterranean once was. With the awakening of the Orient, where lives more than half of the race, the Pacific Ocean must be in the future the greatest highway of trade among the nations of the earth, and during this century on and around this ocean, must the world's great drama largely be acted. Canada, with her face to the Pacific, must in this drama, play no inconspicuous part. We realize the position which Japan holds in the world's politics to-day. If we multiply the power and influence of Japan by ten, we may form some faint estimate of the position which China will hold in the days to come. Japan, China, India —all the nations of the East—are taking the science, the inventions, the military ideals, the Western learning, of our Christian civilization.

Is it not a strange and significant thing that the all-wise Father has only unlocked to those nations which have the outlook and uplift of our Christian faith, those mysterious and secret forces of the universe which have, by their utilization, placed such tremendous power in the hands of man? And if these mighty forces are to be instruments in the hands of these Eastern peoples for their social and moral progress and uplift rather than instruments for their or our undoing, it will only be as they come to know Him "in Whom are hid all the treasures of wisdom and knowledge."

"How, then, shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

If Canada is in the process of making, these nations are in the process of remaking. By the time another generation comes upon the scene the character of the new Orient will be largely determined. Now is the hour of our supreme opportunity abroad.

Will Canada help to give these nations the moral energy and spiritual outlook of her Christian faith?

What does this opportunity involve? It has been estimated that if the Churches of Canada assumed their share of world respon-

sibility they should undertake the evangelization of not less than 40,000,000 in non-Christian lands. By evangelization we mean, to make intelligible the Gospel of our Lord to those who know Him not, and this we should do in this generation. To do this work we would require one missionary leader for every 25,000 people; this means 1,600 missionaries. We now have over 400. We should increase our force by about 1,200. That we are well able to supply this force no one will seriously question. If we allow $2,000 annually for each missionary leader, his staff of native assistants and a share of the cost of the plant and equipment required, we require a total annual income of not less than $3,200,000. Our contributions to foreign missions for 1907-8 amounted to only about $700,000. We must therefore increase these contributions by $2,500,000. To efficiently do our home mission work, we should increase our annual contributions from about $1,000,000, the present income, to not less than $1,300,000; making the total annual missionary income required $4,500,000.

We have about 900,000 communicant Church members in all our Churches other than the Roman and Greek Catholic. This only means an average contribution of $5.00 per communicant Church member. That we are well able to provide the money is self-evident.

When Roman power had subdued the nations and established Roman authority throughout the civilized world; when Roman roads made travel possible and drew the nations together; when the Greek language had spread to the ends of the earth and become a universal tongue; when Judean hearts longed for the coming of the Promised One; in the fulness of time Christ came. Before He ascended to the Father He commissioned His disciples to the task of world conquest. "Go ye . . . and make disciples of all the nations." A few men against a world sunken in sin; but with what faith and consecration and success they undertook the work. Many might bear the testimony of St. Paul: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft . . . but none of these things move me, neither count I my life dear unto myself."

To every land the Gospel message was carried; our pagan ancestors in the Island of Britain received the word and it transformed their lives. Dr. Goldwin Smith, in his political history of the United Kingdom tells us, "It introduced an opposition to the warlike type, the Christian type of character, the Gospel virtues of charity, meekness, readiness to forgive, the saintly and ascetic

ideal, the notion of sin against God, where before there had only been that of wrong done to, and avenged by man . . . It proclaimed the spiritual equality of the sexes and the humane rights of the slave." All that is best and truest, all that we most covet in our civilization, comes to us as the result of these early missionary labors of the "foreign missionaries" who came from the East to the West. Christianity has given to the world Europe and America.

To-day despotism is everywhere giving way to constitutional forms of government and men are being made free to think and act for themselves. Law and order are being everywhere established and life and property protected. Steam and electricity have made for us a path through the seas as well as on dry land. We are almost borne on the wings of the wind to the most remote parts of the earth—some day we may be. The work of the translator, and the printing press has made it possible for all men, "for Parthians and Medes and Elamites and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and in the parts of Lybia about Cyrene and strangers of Rome, both Jews and proselytes, Cretes and Arabians" to hear men speak in their own tongues "the wonderful works of God."

The work of Women's Missionary Societies has created a missionary atmosphere in many of our homes, a spirit of prayer and expectancy. The Student Volunteer Movement has raised up a well-equipped and well-trained army for conquest. God has given to the Christian men of the world a large share of the world's wealth, all the material resources necessary to accomplish the task; and their own salvation depends on its right use. The spirit of Christian unity among the various Christian bodies has made possible the practical co-operation so essential in a mighty undertaking. The work done and information gathered by missionaries on the field has made possible the planning of a comprehensive and adequate policy. There has come to many of the men of this generation a new vision of what Christianity really means, and now, "in the fulness of time" Christ has come and says to the Church, "Go ye, therefore, and make disciples of all the nations."

In the days of the Crusades the chivalry of Europe—the best blood of many lands—freely gave their lives to rescue the empty tomb of our risen Lord from the hands of the infidel; they went

with fire and sword to kill, not to make alive. To-day we are called to another Crusade; not to rescue an empty tomb, but to present to dying men their risen and ascended Lord; not to kill but to make alive; to carry hope and new life to countless millions who sit in darkness. In this Crusade who would not join?

The Canadian colonies led the way in federation. Australia followed our example, and the colonies of South Africa are now seeking to find strength in union. Canada led the way in the union of the various branches of the Presbyterian and Methodist Churches. Canada has led the way in the negotiations for a larger and more comprehensive Church union. The Christian men of Canada are the first to gather together in a great National Congress to consider their missionary privileges and responsibilities. As the Roman was called to teach the world law; the Greek to teach the world art; the Hebrew to teach the world religion; so we in Canada, if true to our opportunities, may be called to lead the world in the work of world-wide evangelization. This is Canada's supreme opportunity abroad.

In our national campaign last autumn, extending from Sydney to Victoria, touching every province of the Dominion, we submitted to the Christian men at the centres of population visited, this question: "Will Canada evangelize her share of the world?" The response was everywhere clear and unequivocal: "Canada can and will."

This great gathering is the culmination of that campaign, and the proposition which, as president of this Congress, it is my privilege to submit to you, is this: Will Canada evangelize her share of the world and will she undertake this work now?

THE WORLD'S DEBT TO THE MISSIONARY.

ROBERT E. SPEER, NEW YORK.

The work of foreign missions is not in need of any over-statements in order to make its claim convincing. More than that, any exaggeration is sure to injure both the cause and its advocates. What it cannot claim within the bounds of truth, it does not wish to claim, and would be injured by claiming. I am going to state just as strongly as I can to-night the world's debt to the missionary, but I want to do it well within the bounds of the truth. And to assure you that no careless claims are to be made regarding the measure of the world's debt to the missionary, I wish to make at the outset three preliminary observations.

In the first place, the missionary enterprise is not the only agency by which God is acting upon the world. We do not believe that commerce and diplomacy and civilization have slipped between the fingers of the hands of God. We do not believe this, because, on general principle, we believe in God's sovereign control over all the lives of men, and we do not believe it because particularly we can see throughout the length and breadth of the world the manifest way in which these great forces are playing into the designs of God in the coming of His Kingdom. And the spirit of life is moving out over the world in far more subtle ways than these, permeating the life of the nations. And that spirit of life we believe to be the Spirit of the living God. All that is being done in the world, accordingly, towards the coming of the Kingdom of God is not being done by the one enterprise of foreign missions.

In the second place, the missionary enterprise is not a perfect and faultless enterprise. How could it be? it went out from us. It carries with it out to the missionary fields the limitations that mark the life of the Church at home; it represents the best and noblest element in the Church at home, but just so far as that element falls short of the perfect embodiment of the character and spirit of our Lord will the missionary enterprise itself be imperfect and faulty;—it is carried on by men, and they will make men's mistakes.

In the third place, the missionary enterprise is not seeking to achieve everything. There is much solicitude on the part of some whom we highly esteem lest the Church concern herself with social

and political problems, and in doing so forget or confuse her distinctive character and mission. None of us, I think, need feel any apprehension regarding our foreign missionary enterprise, at least in that regard. It is aiming at just one thing, to make Jesus Christ known thoroughout the world. It is a distinctly religious enterprise, and animated by a distinctly religious spirit, aiming at a distinctly religious end, and it is accomplishing all that it is accomplishing in other directions, largely because it does not make these other things its primary aim at all, but goes out with one supreme, determining and all-embracing religious purpose. I think it is just to claim that the missionary enterprise is nevertheless the most powerful, the purest, the most fruitful agency by which God is operating greatly upon the world. No other agency that is affecting the life of man is striking that life with so deep and heavy an impact; is pouring into it so purely, with so little contamination, the living stream of the life of God; is bearing so rich and abundant a fruitage. And I am going to try to analyze this evening the debt, which the world on this side of the ocean, owes to the missionary, and to his enterprise.

In the first place, it is the missionary who has largely helped to open the world to us. As a matter of fact, he has opened up a good part of the geography of the world to us. We would not be knowing it to-day as we do if it were not for him. That whole dark continent of Africa was made known to us chiefly by him. As to all Southern Africa, said the *London Times,* and it is not given to over-praise of missionaries: "We owe it to our missionaries that the whole region of South Africa has been opened up." And Mr. Stanley has said of David Livingstone that in the whole annals of African exploration, we look in vain for a name to set beside the name of Livingstone. That great dark continent has been unscaled to the knowledge of the world by the work of the missionary. And this is true not only of Africa, but of Korea, Manchuria, China, Burma, Siam, Arabia; in fact, almost the whole of Asia has laid bare its inner secrets under the work of the missionary. We owe our knowledge of the external world in no small part to the missionary's investigation.

And as we owe our knowledge of the world's geography to him, so we owe also our knowledge of the world's languages and its literature. In how many different lands have we been largely dependent on him for our knowledge of the world's literature? In some lands there is no literature except that which he creates.

Morrison in China, Carey in India, Hepburn in Japan, Gale in Korea, were the men who first gave us the dictionaries of the great languages of those lands. We largely owe our knowledge not only of the lands in which they live, but also of the languages in which they speak, to the investigations of the missionaries. We owe to them our knowledge of social customs and ideas. In the words of a publication of the Smithsonian Institute: "The contributions to history, to ethnology, to philosophy, to geography and religious literature form a lasting monument to their fame." We have penetrated the deepest thoughts of all these people, because the missionary has lived among them, won their friendship, and exposed their minds. Prof. Whitney, of Yale, summed up our debt years ago when he declared: "Religion, commerce and scientific zeal rival one another in bringing new religions and peoples to light, and in uncovering the long-buried remains of others lost and decayed, and, of the three, the first is the most prevailing and effective."

I was talking just the other day in New York with a well-known publisher there with reference to the publication of a missionary book by one of our own missionaries. He said he didn't think he could take it without some guarantee. And I asked him why. He said because missionary books don't sell as much now as they did a few years ago, and he said he thought it was partly due to the great mass of missionary books sent out by the missionary organization through study classes, but even more to the fact that twenty-five years ago we were dependent for almost all our knowledge of these non-Christian lands upon the missionaries, who were the pioneer explorers, while now a great many others have followed in behind them and a new literature has grown up where formerly we had missionary books alone. It was the publisher's unconscious testimony to the world's debt for the opening up of the treasures of the world's knowledge to the exploring missionary.

And not only has the missionary given us our knowledge of the world, and is giving us our deepest and most sympathetic knowledge of the world even to this day, but in the second place the missionary has taken something to these lands, which he has spread over these lands. Wherever he has gone he has carried peace, order and civilization with him. He has done it among the savage races of the world. This is the centennial year of Abraham Lincoln's birth, and also the centennial year of the birth of Charles Darwin, and I suspect that many people recall in this year Dar-

win's great testimony to the transforming power of the missionary. Regarding missions in Terra del Fuego, he said: "The lesson of the missionary is the magician's wand," and to the South African Society he wrote: "The success of the mission is most wonderful, and charms me, as I always prophesied utter failure. It is a grand success; I shall feel proud if your committee think fit to elect me an honorary member of your society." The name of Darwin suggests that of A. L. Wallace, who wrote of the Celebes: "The missionaries have much to be proud of in this country. They have assisted the Government in changing a savage into a civilized community in a wonderfully short space of time. Forty years ago the country was a wilderness, the people naked savages, furnishing their rude homes with human heads. Now it is a garden!" And not only are scattered people like these in the remote and forgotten corners of the world transformed, but in the dark corners of Africa it is the missionary's influence that has wrought beyond all power of government, in impressing the deepest life of the people. Sir Harry Johnston, who is one of the greatest administrators in Africa, said not long ago: "When the history of the great African States of the future comes to be written, the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals." And even in the great well-governed land of India, the same is to be said. I read recently part of a notable address made by Sir W. Mackworth Young, after his return to Great Britain, from the Lieutenant-Governorship of the Punjab: "As a business man speaking to business men," said he, "I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done, and much has been done, by the British Government in India since its commencement. Let me take the province which I know best. I ask myself what has been the most potent influence working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teachings of Christian missionaries. I do not underestimate," he went on, "the forces that have been brought to bear upon the Punjab by the British Government, but I am convinced that the effect on native character produced by the self-denying labors of missionaries is far greater. The Punjab bears on its historical roll the names of some great Christian statesmen, men who have honored God by their lives, and endeared themselves to the people by their self-denying work, but I am convinced

that if they could speak to us out of the great unknown there is not one of them who would not proclaim that the work done by men like French, Clark, Newton and Foreman, who went in and out among the people for a whole generation or more, preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, was a higher and nobler work, and more far-reaching in its consequence."

And I recall the equally significant language of our John Lawrence himself, who declared that, however much the British Government had done for India, he was convinced that the missionary had done more to benefit India than all other agencies combined. The same thing might be said of China; it is true we do not seem to have very deeply penetrated the lives of the four hundred millions of that land, but I suspect that we have penetrated deeper than it seems, and I recall the words of the Viceroy Tuan Fang at the dinner given the Chinese Embassy in New York several years ago, when he recognized what the missionaries had done in their schools and colleges and added, as he closed: "And I think the missionaries will find China not ungrateful for what they have done for her." This is the second great debt of the world to the Christian missionary.

In the third place, for many generations the world's diplomacy was practically dependent upon missionaries. We were unable to carry on our intercourse with the Oriental people without the assistance of the missionaries. I was reading only a little while ago a letter from Cable Cushing, as Secretary of State, regarding Bridgman and Parker, early American missionaries, in which he wrote acknowledging the obligation of the Government to them, and added: "The great bulk of the general information we possess and nearly the whole of the primary philological information regarding the language of China are derived through the missionaries," and after the Arrow war Mr. Reed, the American Minister, declared her debt to Dr. Martin: "Without the missionaries as interpreters, the public business could not be transacted. I could not, but for their aid, have advanced one step in the discharge of my duties here, or read or written or understood one word of correspondence or stipulation." And I recall in those pleasant days, before there was a north and south, when Stephen Mattoon was representing the United Church in Siam, and the time came to establish our diplomatic relations with the Siamese. Dr. Wood, the head of the Embassy, wrote back to the United States Govern-

ment, and said: "The King of Siam has informed me that he thinks it will conduce to the friendly relations, if Dr. Mattoon might be named as the first American diplomatic representative." Of all relationships between Eastern and Western nations in the last century, none has been more free from friction and misunderstanding than those that have prevailed between the United States and Siam, and I believe it is largely due to the character given to those relations by the hand of the missionary, trusted by his own land, and beloved by the Siamese." And that is the third debt of the world to the missionary.

In the fourth place we owe the missionary a great debt for having done something to atone for the moral shame of our Western contact with the East. I do not propose to go into details, but I wish you would turn sometime and read in Mr. Kidd's little book, "Control of the Tropics." his description of the effect on Westerners of life in those lands, especially the tropical lands of Asia and Africa. You have no idea of the shameful record that has been made in those lands by the great multitude who have gone out representing our Western kingdom. There have been many noble men in commerce and in Government service, and there have been many whose lives were a loathsome affront to Christian civilization. The missionary has done something at least to alleviate our shame. He has done something, at least, by his pure and high life to correct in the minds of the heathen world the idea that the Christian ethics are inferior to the ethics of the Pagan lands. We owe no small debt to the missionary on this account, and yet it is just on this account that the moral lepers from the West dislike him.

In the fifth place, we owe it to the missionary that the whole attitude of Western nations to the heathen nations has been transformed. One hundred years ago, if any Western nation wanted to go out and take a slice of the world, it went and took it, and didn't feel called upon to justify itself. But now, if any land wants to take land elsewhere, it has to set up some missionary reason for its doing so. There was a time when the Eastern people seemed likely to be not the white man's burden, but the white man's beast of burden. What wrought the change? What has given to the West the sense of responsibility for those Eastern people? Nothing so much as the great unselfish movement embodied in the missionary, who has shamed the Western world into a radically new attitude to the downcast people.

In the sixth place, it has been the missionary agency which has in good part launched, and which is necessary to direct, those great movements of life which are astir in Africa and Asia in our day. These lands are no longer asleep. A book appeared not long ago entitled, "The Unchanging East." There could not be a more complete misnomer than that. You might talk about the unchanging United States, but not the unchanging East. The whole of Asia and Africa is astir with the thrill of a new life, and it was the missionary movement that largely started that life. I can hardly agree with what some have said that we have scarcely as yet made any impression on the non-Christian world. It is seething to-day with new forces, and I believe the agency that in no small measure started those forces has been the moral and spiritual influence of that great enterprise which we have had planted now for more than one hundred years, and which has been sending the thrill of a vivifying life throughout the length and breadth of the non-Christian world. The first college and press that was established in India, China, Korea, Siam and Persia was established by missionaries. The whole modern educational system of India sprang from William Carey, Alexander Duff, and Macaulay, influenced by Duff, who planned the system of education of India. That mighty tide of life that is seething through India from east to west and north to south runs back to the influence of the missionary enterprise. I believe, too the same thing is true about Japan. The Iwakura Embassy was conceived by Guido Verbeck. He suggested that Embassy, he had the selection of a few of the representatives —it was the return of that Embassy that led forward the tremendous upheaval and transformation of Japan. And, as for China, more than any other single agency, I believe the educational enterprise of the missionaries, and the thousands and thousands of missionaries and native Christians operating in obscure places, preaching Christ, telling truths, planting deep the seeds of the Kingdom of God, has been the great moral agency in the upheaval of the four hundred millions of the Chinese Empire.

And just as the missionary enterprise has been one of the largest agencies in launching these movements of life, so it is absolutely indispensable to guide and control them. They cannot go forward to God's goal without a moral principle or basis. If they are the movements of Christ they require Christ's hand upon them, giving them direction and guiding them to their God. I believe the people of the East are themselves coming to recognize this. You remem-

ber some years ago the most influential of the Japanese statesmen declared he had no sympathy with religion, that it was only superstition. Only the other day in a dinner given by himself to a little group of men he took back his own words. I wish he had amended his own life, but it is a great thing for him to have amended his theory—when he said that he had come to realize that morality was absolutely indispensable to civilization and that religion was absolutely indispensable to morality. And there is only one religion that can furnish the world with an adequate moral ideal and power, of which the missionary is the custodian through whom the purest influence is brought to bear upon the moving currents of life throughout the non-Christian world.

In the seventh place, the Church at home owes the missionary a supreme debt. He has confirmed and strengthened for her her pure and simple evangelical conviction. I am not sure that we might not have lost here at home the pure old faith of the Gospel if it had not been for the foreign missionary enterprise. The very act of spreading Christianity solidifies our confidence in it as worth spreading. If it is not worth spreading it will not be able to convince men that it is worth retaining. A religion that is not so good that it requires its possessor to share it with all mankind will not long be able to convince its possessor that it is worth his while to keep it for himself. The very fact that for one hundred years now we have had a great enterprise communicating Christianity into the world has confirmed us in our convictions that Christianity is worth our while at home. But not in that way only has the missionary retained in us the purity of our evangelical conviction. The unemasculated vigor of the Gospel there has toned and braced us here. I remember out in Korea hearing those Korean Christians singing all over the land what was then, and what I suppose is now, their favorite hymn. I have seen them gathered by day and night, a preacher in the midst of the village people, whom he was never to see again, teaching them to sing his hymn: "What will wash my sins away; nothing but the blood of Jesus." And the discovery all over the world that nothing but the blood of Jesus will wash away the sins of the non-Christian world that nothing but the Divine power of a supernatural Christ will save men and keep them saved, that very discovery has reacted upon the Church at home to draw us nearer in the simplicity and earnestness of our faith to the pure evangelical conviction of the faith once and once for all delivered.

More than that, the missionaries have seen a living God at work among the nations. We may have been blinded here at home to any evidenee of the Divine King ruling over human soeiety. We may have had doubts and diseouragements as to whether, after all, the Gospel had any more than a human moral appeal. But the missionary has produeed results not to be explained on any human grounds, results only explieable as men have seen baek of them the living and personal intervention of the same God who spoke to the fathers through the prophets, and who eame and stood in the world in the person of His Son. The missionary enterprise also has kept us aware of the fact that we are engaged, as we were reminded a little while ago, in a great eonfliet, that Christianity proposes to displaee the other religions in the world, and to win men away from them; that it is not a religion that will make any eompromise with atheism in southern India, or atheism in Iowa, unitarianism in Japan or unitarianism in England, but a religion that has set out on a great eonfliet, and that does not intend to make terms with its foes until at last it has subdued them and won a eomplete vietory for its King. We owe it to the missionary enterprise, this eonfirmation of the pure evangelieal eonvietion of the Chureh.

In the eighth plaee, we owe it to the foreign missionary that he has brought to us a mighty inspiration. He has brought to the Chureh and the world alike the inspiration of a great idea, the idea of a whole humanity redeemed and gathered into one great kingdom of brotherliness and love. Bishop Thoburn has reminded us that, after all, at the bottom of its heart, the world is grateful to the missionary enterprise for this. In Caleutta, he says, not one man in a thousand who eomes there from the East ever asks to be shown the house where Thaekeray was born; not one man in a hundred wants to be shown where Maeaulay lived, but almost every one asks to be earried out to the burying-ground of Serampore, where lies the body of the English eobbler who relearned and retaught the world the glories of a world-wide serviee. The missionary enterprise has kept before the Chureh and the world alike the inspiration of a great ideal; it has kept before it the inspiration of a great and dauntless eourage.

In his little book on "The Character of Jesus," Horaee Bushnell, one of the great thinkers of the world, refers to the faet that the way in whieh Jesus Christ sat down in front of a universal and perpetual projeet shows Him to be something more than a man. That is what the modern missionary enterprise has done; it sat

down in front of a whole world of men, more than a century ago, when that world was absolutely unknown, when there was no access to the great majority of its people, when there was no knowledge of the problems that must be confronted there. When all things must be built up from the beginning, the missionary enterprise dauntlessly faced its task. And it is not afraid to-day.

It has held out before the Church and the world the inspiration of a great and dauntless courage, and it has held out before the Church and the world, and, oh, my friends, it is holding out before us here to-night the inspiration of a great unselfishness. I said good-bye some time ago in our missionary rooms to an old friend just going back to China. He had gone out a few years ago taking with him his young wife; she had died there of cholera, and he had come home with his little motherless babe, and was leaving his little one with his mother here; many influences were brought to bear to retain him here; he was going back with the touch of that little child's fingers upon his heart, and by himself, once more to his great task in southern China. And as I shook hands with him as he went away I was grateful to God for association in an enterprise in which men are so willing to lay down everything in the name and for the sake of Jesus Christ; where the same spirit that filled Him, who, though He was in the form of God, counted not equality with God, a prize to be jealously retained, but made Himself of no reputation, and took upon Him the form of a servant and became obedient unto death, even the death of the cross, had gained and was gaining still the utter surrender of the hearts of men. There comes back to my mind the description in the life of Mackay, of his last meeting with Stanley. I think that Stanley had suggested Mackay's coming away with him, and he had refused and saw still the yellow-haired, blue-eyed Scotchman, standing there unwilling to leave, then turning back to the task that was so near done, but refusing for self's sake to forego the privilege of laying down self in the service and for the sake of Christ. We owe it to the missionary that he has held up before us still, in this selfish time, the picture and object lesson, the high appeal of great, inspiring, heroic unselfishness.

Last of all, it is the missionary who is leading the Church on to unity, who is showing us how much the things in which we agree out-weigh the things in which we disagree. What right have we here to be in different churches; the things in which we agree, how vastly greater they are than the things in which we differ. The

missionary enterprise over all the world as it leads the Christian Chureh out against those great serried ranks of the foes of our Lord shows us how mueh more He, the Lord, who leads us, how much more His Kingdom, the goal we have in view, more than outweigh all the petty things that still keep us asunder.

It has been the missionary enterprise that has been demonstrating to us and for us the neeessity and the possibility of union. Here in this Christian land, surrounded by all the influenees of Christianity, we are many; out there, surrounded by all the influenees of paganism, we are beeoming one. Are the influenees of paganism to be superior to the influenees of Christianity? Are we able in the midst of that heathen atmosphere, to bind ourselves in unity for the aeeomplishment of our great ends, Christ's great ends for us, while we are still unable to do so here at home? It is the missionary who has been leading the great army of Christ into one, and is showing us that the day of this triumph must wait until we are willing to go truly as "a mighty army."

And it is the missionary who has been leading the world, also, to unity. He is the greatest ageney, binding the dissevered fragments of our human raee into one. He is doing it first of all by exemplifying brotherhood and demoeraey. Other people are talking brotherhood; the missionary is aetualizing it; other people are saying what a beautiful dream it is; the missionary is realizing it.

I read the other day the report of one of our missionaries in India; the thing that impressed me most was the aeeount of the medieal work at one of our stations, where the missionary told, first of all, of having taken a Mohammedan into his own house, stayed with him day by day, until at last, nursing him with his own hands, he had made him well and sent him on his way. And he was followed by another man full of disease; the missionary was unable to eare for him in the hospital, and he took him into his own house. During the hot months of June and July he slept with him under the stars, side by side, that he might nurse him with his own hands, and when he had to go off to a distant city he took him along, that he might eare for him, and brought him back to his own station, where in the month of July the patient died. He missed him when he was gone. "It is wonderful how your heart gets near to a man when you try to help him, and try to be a brother to him." So he spoke of it. It is the missionary all over the world who is making the greatest eontribution to the unity of all the world by manifesting in his life the spirit of brotherhood. What do your

heathen in India know about brotherhood? What do the men who deny the great name of Jesus Christ know about brotherhood? That man knows the reality of brotherhood who is a brother in Christ's spirit to the needy, for whom Christ died.

And the missionary is making—believe me it is no petty contribution he is making—he is making a great contribution to the unity of the world, by his advancement of the prineiple of freedom and thought and religious toleration. There is no unity exeept unity in liberty. The missionary is making a eontribution, whieh the next generation will appreeiate far better than ours, to the unity of the world, as he goes out everywhere, aequainting men with this prineiple, and slowly winning its ineorporation in their national life. It is easy to-day to eritieise S. Wells Williams for the part he played in seeuring the ineorporation of the toleration elauses in the early treaties with China, and to say that great evils have flowed from the politieal privileges seeured then for Chinese Christians. I grant that there have been abuses; perhaps Christianity should have been left untolerated, but I am not sure that in generations henee men will not look baek with a ealm view over history and regard that as one of the greatest eontributions the missionary has made to China's progress, the idea of religious toleration. At any rate it has been the missionary everywhere throughout the world who has been preaehing love and unity as against hate and disagreement. Here on the west eoast of our own land we hear the mutterings of raeial hate and diseord. All over the non-Christian world our missionaries believe that God has made of one blood all the raees of men; that not a different eolored blood runs through the Japanese or Chinese from that whieh runs through our own veins, and that the same blood whieh was shed on Calvary for us men of white faees, was shed also for those men of yellow faees aeross the sea. The missionary has been eontributing to world unity by preaehing this message of equality and of love.

There was a signifieant editorial in the Japanese paper whieh eorresponds to the *London Times,* some time ago. It was about the time the Japanese influenee was beginning to beeome dominant in Korea, and the *Jiji Shimpo* said Japan ought to take a leaf out of the history of the treatment the Western nations had given to Japan, and pursue the same eourse with Korea. "Now," said the paper, "more than a generation ago, when our intereourse with the West began, our relations were touehed with bitterness,

and the West sent us the missionary, and they showed us the Christian side of the West, and we owed it to the missionary that these first days of discord were smoothed over until the times of adjustment eame." "Now," the editor went on, "we ought to do the same thing in Korea; we are not liked in Korea, as the Christian nations were not liked in Japan. We ought to do for Korea what the Western nations did for Japan, and send our religious representatives, Buddhist priests, to smooth out our relations."

You and I little understand the depth of the hatred that has sprung from the seed that has been sown in the past; how intense is the bitterness of those Eastern nations against the west; and alas, they have had eause enough for their bitterness. If our lands had been seized by Asiatie people, as China was seized by the Western people, there would have been an uprising in eomparison to whieh the Boxer uprising was as "the fading dews of the morning before the roaring flood." The Asiatie world has its great long bill of grievanees against the West. Let us thank God we have our representatives there who are preaehing love and unity; who are teaehing a nobler prineiple than Mr. Townsend's of an unbridgeable gulf between East and West, who know that all gulfs are elosed by the love of Christ and the unity of His body. "If ever," said Bishop Weldon at Oxford, when he eame baek from India, (I do not quote him exaetly), "If ever I felt that the ehasm between the East and the West—and it is more terrible than I ever dreamed before I went out—eould be bridged, it was when I saw nations and men kneeling down together at the saeramental table of our Lord." The only thing that is going to save the world from a bitter strife, vaster and more terrible than anything the world has known for ages past, is the unity of men in one Lord, one faith, one God and Father of all, who is in all, over and through all. And it is beeause the missionary represents that, and it is beeause the missionary is embodying, as I believe, that great saving prineiple in the life of the world that we stand in debt to him as to no other man, beeause he, more than any other, will bring in that day, the great day of whieh Tennyson dreamed, in whieh universal love shall be eaeh man's law, and universal light shall not only lie like a shaft of light across the land, and like a lane of beams aeross the sea, through the eyele of the golden year, but, rather, shine with all the eovering radianee of Christ on all the lands and seas; beeause at last there shall have eome through him, more

than through any other man, that Kingdom of God on earth which will be like the Kingdom of God on high, where there shall be no darkness any more, because the Lamb Himself is the light thereof. And to whom in that day shall the first and most grateful words be spoken, when at last His Kingdom shall have come, and His will shall have been done on earth as it is in Heaven, but to the missionary doing his work in his lowliness and in his meekness to-day, but recognized in his glory and his power then—"Well done, good and faithful servant; by thee I wrought this?"

THE VICTORIOUS PROGRESS OF MISSIONS

The Awakening Orient - - - - ROBERT E. SPEER

The Sure Victory - - - - BISHOP THOBURN

The Impact of Christianity on Non-Christian Religions
REV. S. M. ZWEMER, F.R.G.S.

Canada's Debt to the Missionary
CANON L. NORMAN TUCKER

THE AWAKENING ORIENT.

ROBERT E. SPEER, NEW YORK.

Fifteen years ago one of the notable books on Asia was Mr. Henry Norman's account of the Peoples and Politics of the Far East. In that book Mr. Norman drew a very depressing picture of the situation, especially in China, quoting with regard to that Empire the couplet: "Aloof from our mutations and unrest; alien to our achievements and desires." A few years later Mr. Meredith Townsend, for many years editor of the *Friend of India,* and Mr. Hutton's successor as editor of the *Spectator* issued in a volume entitled "Asia and Europe" a collection of his essays on "Asiatic Life and Politics," written through a long series of years. In that volume Mr. Townsend took up the thesis of Mr. Norman, and hardened it into a fixed principle, contending that the Asiatic races had exhausted themselves; that their national character had now permanently set; that the chasm between the Asiatic races and the Western races was an unbridgeable chasm; and that the Oriental peoples were for ever inaccessible to the transforming principles of Western civilization. We are facing to-day a situation which in every particular belies these hopeless predictions. We are looking out on a world not hardened and fixed, not inaccessible to the principles of our Christian civilization, but open at its every door to the message which we have to deliver and to the life which we have to give. Four very simple facts will suffice by way of preliminary suggestion of the great change that has passed over Asia.

I remind you first of all of the great exodus of Asiatic students to study the principles of Western civilization in other lands. Not less than 8,000 students from China, not less than 1,000 students from Korea, approximately 1,000 students from India are now away from their own lands, studying in other lands the principles of our Western civilization. Half a century ago a great stir was made here in the West by the Embassy of Anson Burlingame with his Chinese, and not long afterwards by the Iwakura Embassy from Japan; but here are more impressive embassies still, of thousands upon thousands of the best young men of those Asiatic peoples who, with no blast of trumpets, with no loud

advertising, with none of the picturesque accompaniments of the Burlingame or Iwakura embassies have come to carry back from the West to the East the life-giving principles of our Western convictions.

There is, secondly, the fact of the tumult of opinion which we hear from one end of Asia to the other now assailing the ancient political ideas of Asia; a great debate over popular rights; a great demand for constitutional government. Mr. Townsend's idea that the people of Asia were satisfied with their absolutism has vanished into thin air.

In the third place, observe the fact, of no consequence in itself —rather, I think, to be deprecated in itself, but of immense significance because of what it imports—I mean the large change on the part of many Asiatic people in the adoption of our Western styles of dress. They might better, most of them, have kept their own; but the change of their styles of dress has stood for a far more significant thing—for the decay of old prejudices, for the opening of the mind to new ideas, for readiness to accept entirely new principles of life.

And, then, fourth, to speak only of one other such symptomatic fact, is the thunderous clamor of the Asiatic multitudes at our own doors. There has already passed out from the Chinese Empire into other lands a population larger than the entire population of Canada or the entire population of Australasia. More than seven millions of the Chinese people are already living under alien flags, and they have drawn after them the sympathies of millions who have remained behind. The Chinese national debt already amounts to over 254 millions of pounds sterling. When you have bound the Asiatic nations to the west by such vital and golden bonds, you have set up relationships that will not be lightly sundered. And there are great masses of Chinese people pressing out from their country northward. In Mr. Putnam Weale's last book he tells us that clear up to Irkutsk in Siberia they now find the Chinese settlers; that they are eating their way at the rate of ten miles a year out of North China into the territories of the Mongol hordes, and spreading themselves out as an impenetrable barrier against Russian invasion on the north.

Four such facts as these will suffice to bring before us the enormous changes that have passed over Asia since Mr. Norman and Lord Curzon wrote their books on Asiatic conditions. But we are to view the matter in a more comprehensive and general

way than this; and I ask you first of all to consider the great industrial awakening which we are watching taking place over the whole of Asia. That industrial awakening was absolutely inevitable; inevitable for three reasons. In the first place our trade and manufactures annihilated a great many of the old trades and manufactures of the people of Asia, and it was necessary for them to build up new industries merely for the sake of a livelihood. In the second place, they could only trade with the West by having wealth enough with which to trade or goods to exchange. In the third place they were ambitious to retain their own markets. We have very little idea how immense the change in Asia has been. Let me remind you of the facts of Japan alone. In the year 1872 the exports from Japan were 17 million yen—about 8½ million dollars. In 1882 they were 36 millions; in 1892, 91 millions; in 1902, 258 million; in 1907, 432 million. In that same period of time let me read you the facts about the imports. In 1872, they were 26 million yen; in 1882, 29 million; in 1892, 71 million; in 1902, 271 million; in 1907, 494 million. I would speak also of the immense railway development. I remember having been in Korea before there was a single mile of railroad laid in that land. An American engineer was then building the first railway embankment from Seoul down to the city of Chemulpo. Now there is a great trunk line of railway that runs from Fusan on the extreme south, clear up to the most northern section of Korea on the northwest, with branch lines, some built, others projected, tapping the country on either side. When I was in China twelve years ago there were only 200 miles of railway in the whole Chinese Empire. Now there are 3,746, with more than 1,600 miles more already under construction. All over Asia new industries are developing. We have little idea what the consequence will be when this industrial awakening has dominated the whole life of Asia,—with cheap labor, with raw materials at hand and produced by cheap labor, and turned into finished product on machinery built by cheap labor, right in the midst of the largest markets of the world, on a continent that contains more than half of the whole human race. In that day the West may well wonder in whose hands will be the commercial and industrial supremacy of the world. We may need our protective tariffs then for the sake of our own life against the industrial capacity of Asia.

I would remind you, in the second place, of the great intellectual awakening which we are beholding to-day in Asia. There in Japan,

for example, is a whole nation sent to school. Men are wondering now in some of the European nations what they are to do to overtake Germany and the United States and Canada and Japan. Gentlemen, they will never overtake us, because they have started too late in the race. We have a handicap on them—a long beginning of steady education down at the foundations of our national life. The men who have been governing Japan during the last generation were far-sighted enough to realize that the first thing to be done was to honeycomb Japan with a great system of popular education. China now perceives that they too must educate, and that is a far vaster proposition. The old Confucian edueational system, as you know, has been abandoned. Temples have been confiscated, with their revenues, in which the new educational system is to be set up. The new attempts are erude, but the beginning has been made, and China's face is set sunwards. Twelve years ago there were only two or three—perhaps there were not that many—daily Chinese papers in the whole Empire. Now there are more than 200, educating great masses of the people who will never come to the schools. Then there was no Chinese system of post offiees; now there are more than 2,000 post offiees scattered all over the Chinese Empire, handling in the year 1906 more than 116 million pieces of mail matter. More wonderful even than this is the great intellectual ferment that has set in in the Mohammedan world. There is a great section of humanity whieh for 1,200 years has been held tight in the clutch of the hand of a dead Arabian of the seventh eentury; all its institutions, the fossilized institutions of primitive Arabia; its thought eongealed beyond all possibility of living movement; and now the heat and ferment of a great life are stirring the whole Mohammedan world, and men's minds seem about to be released at last to think freely on the problems of human duty and of human relationship. I know no more signifieant fact in the missionary situation of Asia to-day than the throngs of Mohammedan students at the doors of the missionary schools and colleges. It is a wonderful thing to see the crowded schools and colleges of the missions in Japan and China and Siam; but it is more wonderful still to see that great company of Mohammedan boys, and still more remarkable that great company of Mohammedan girls, pressing into the mission schools in Persia and Turkey. At last Asia has begun to think and to speak, and her language is the language of free men. Of eourse there will be through all of Asia, with this enfranchisement of

men's thoughts, license and excess. You have got to expect that the ferment of the new life will bring with it many extravagances; but at least we are looking on 800 millions of our fellow creatures whose minds are moving toward freedom, freedom to deal not only with the problems of destiny, which they have always sought to do, but with the problems of their present duty.

I would bring to your attention, in the third place, the great political awakening which we are watching now in Asia. It is seen in the demand for constitutional government and representative institutions. All of Asia has watched what has happened to the one great absolutism of Europe. They realize now that absolutism cannot stand against a smaller power that is dominated by the living principles of free institutions. They have seen what has happened in Japan when the Emperor himself, of his own free will, gave up his absolute power and hedged himself in by constitutional limitations, and the rest of Asia is calling now for the same enfranchisement, for those same free privileges. The Mohammedan world, a large section of it, hopes that it has already secured it. Constitutional government has been established in Turkey. There may come reactions, undoubtedly there will; but you can never turn entirely back the hands on the face of that clock. Man's new participation in freedom and liberty can not be wholly recalled. And the conflict is still going on. You know how bitterly it is going on to-day in Persia, where the constitution given last year has since been withdrawn, to be given again I doubt not if the Shah arranges his financial affairs with outside nations so that their pressure will no longer fortify him against the demands of his people. We are looking out on great masses of men politically awake to their rights. And we see in Asia also—just as we see all over the world—a great growth in the spirit of nationalism. We see it in the nationalization of the railways in Japan. We see it in Chinese recent re-purchase of all the railroad rights which she could get back, which she had sold to foreign concessionaires. We have seen it in her buying back her mining rights. We saw it a little while ago in the Tatsu Maru affair, when China was deeply stirred against Japan. In the city of Canton they held a mass meeting where a boy of twelve years of age pleaded so patriotically with the people for a boycott against Japan that the whole multitude were melted into tears, where people brought their articles of Japanese manufacture and destroyed them in bonfires, testifying to the conviction that China must stand for

herself against all the world, even against the Asiatic world. The old cry of "Asia for the Asiatics" has broken itself up now into the cries, "Japan for the Japanese," and "China for the Chinese," and "India for the Indians," and you and I need not think that we can set before the rest of the world an object-lesson of "Canada for the Canadians or for the white races," and "America for the Americans or for the white races," and not have Asia learn the lesson from us and demand that Asia shall be for the Asiatic, and the yellow lands for the yellow men. Now, this great growth of nationalism throughout Asia is no continental thing alone. Asia is simply feeling the thrill of great world movements. The last half century has seen a tremendous growth of the spirit of nationalism here in the West. You will find a fascinating study of it in Professor Reinsch's work on "World Politics." What we see now in Asia is simply confirmation of the fact that Asia has at last passed out from her old segregation and confinement and seclusion, and is no longer aloof from our mutations and unrest, alien to our achievements and desires.

In the fourth place, I would remind you of the great moral awakening which we are seeing in Asia to-day. I believe myself that down at the bottom, what we call the political awakening of Asia is merely an ethical awakening there. After all, the theory of man's rights rests deeply on moral principle. It betokens an awakened man; a consciousness of his manhood; and this demand through Asia for constitutional government and representative institutions is, at the bottom, merely the Asiatic coming to the moral consciousness of his manhood. A century ago he held himself aloof from us in contemptuous superiority. Then we beat him and we browbeat him until he cringed before us like a menial. And now he is standing up on his feet again and proclaiming that he also is a man. And it is that moral consciousness of his manhood, due to the great ethical awakening of Asia, that lies at the bottom of its political discontent. And it is not alone that Asia has discovered her political rights. Asia has begun to realize also her political duties; and the conception of political duties is nothing but a great moral principle. She is feeling now after a human brotherhood. She is realizing at last what her own religions never told her, but what they were never able to extirpate from the breast of man—that it is the same colored blood that runs in the veins of every race; that our national distinctions are matters of Divine appointment, to be sure, but that they do not run as

deep as our common suffering, our common sorrow, our common sin, our membership in the common family, our redemption by a common Saviour. And in some little measure, at least, the consciousness of all this is breaking as a great moral discovery on the minds of our Asiatic brothers. If it is expressed in racial resentment, the resentment feels itself to be the resentment of an equal. The best men of Asia, moreover, are feeling more and more every year the sense of Asia's deep moral need. They are realizing that what they have is not adequate for their necessities. Let me read you a word from Count Okuma, only a little while ago Prime Minister of Japan, and still one of its leading statesmen: "It is a question," says he of Japan, "whether we have not lost moral fibre as the result of the many new influences to which we have been subjected. The development has been intellectual and not moral—the efforts which Christians are making to supply the country a high standard of conduct are welcomed by all right-thinking people. As you read the Bible you may think it is antiquated, out of date. The words it contains may so appear, but the noble life which it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life," he was speaking to the young men of Japan—"and you will supply to the nation just what it needs at the present juncture." Now, I do not read his words as any acknowledgment of Japan's religious need. I shall speak of that in a moment—but only of his consciousness of its deep moral need. A great sense of what it ethically requires is passing over Asia. We see it in the transformation of Hinduism under our very eyes; in the growth of the reform movements out of Hinduism; in a deeper transformation even inside Hinduism, that tries to slough off its old immoralities and to lift Hinduism in its moral standards and requirements to the level of ideals which the people have only learned from their contact with Christians and with Christian civilization. We are looking at a continent morally awakening. Mr. Sydney Gulick, who came home not very long ago on furlough from Japan, stated that before he left Japan he passed by again the great mound which commemorates Hideyoshi's successful invasion of Korea. That mound was built out of 30,000 Korean ears. If you were to go into Japan to-day you would find no monument of Russian ears built to commemorate Japan's triumph in her last great war. What wrought that transformation? Those great days when Japan built her memorial out of Korean ears were palmy

days of Buddhism, but a great moral transformation has passed over the Empire, that would make it impossible to cut off the ear of one conquered foe. All Asia is feeling in some measure the thrill of a great real moral awakening.

And lastly I would remind you of the great religious awakening we are witnessing in Asia. We see it, first of all, in the eager, aggressive Christian Churches of Asia; Christian Churches as filled with evangelistic zeal—would they were more filled—as our Churches here; some of them more filled. We have got in these lands of ours no Churches more worthy in their evangelistic eagerness and intensity than the mission Churches established by the Church of England in Uganda or by the missions of our American Churches in the long-closed Empire of Korea. We are seeing, all over that Asiatic world, great bodies of Christian men developed who are alive to their duty toward their fellow continentals. And we see the religious awakening far more widely extended even than those. "Up and down India," said Doctor Charles Cuthbert Hall in a letter which he wrote back to the missionaries in India after his last visit, that ended so tragically in his lamentable death, "I have met," he said, "as I have gone up and down through India, great multitudes of men who are unprepared as yet to connect themselves with any Christian Church, but for whom the popular forms of the ancient faith have become inadequate if not distasteful, and to whom the name of Jesus Christ, and the principles that are associated with that name, are taking on increasing attractiveness and value." And those men, if you would only search them out in Asia, are not few. Mr. Migogawa told Doctor Barton of the American Board on his last visit to Japan that he believed there were a million unconfessed believers in our Lord Jesus Christ in the Empire of Japan alone. I know no more significant sign of the change that has passed over Asia in this regard than was given us just the other day in Marquis Ito's transformation of opinion. Marquis Ito is the leading statesman in the Japanese Empire, and you remember how, twenty years ago, he publicly announced that he had no use for any form of religion; that Buddhism and all religions were only so many diverse forms of superstition. Just the other day in the city of Seoul, at a banquet given to him in connection with the dedication of the Young Men's Christian Association Building, he said he had always believed that morality was essential to a national life, and that he now believed that religion was essential as an adequate basis

of morality. Asia at last is coming to realize not that she must have a religion—she has always had that—but that she must have a moral religion, and that only a moral religion can satisfy the deep and fundamental needs of her life.

Now, my friends, this situation, so hastily and inadequately sketched in these words, lays tremendous burdens of responsibility upon our shoulders here to-day. That which Asia is groping after in her darkness, you and I have to give to her. The God that she has ignorantly worshipped we know and are able to declare unto her. The desire of her heart, however imperfectly she may have defined that desire to herself, is Jesus Christ, the Desire of all the nations. And this great awakening of hers has in it the promise of great peril and disaster unless it is taken in hand by us and pervasively moralized, and you cannot moralize it without Christianity. Western civilization has crashed against the old religious systems of the East, and they are absolutely doomed; they cannot stand against the steady hammering impact of the ideas that are imbedded in Western civilization. There is only one religion which can live with Western civilization. Western civilization is an awful thing. There is only one religion that can live with it; that is the religion which has supplied all that is good in it, and to which alone we must look for the correction of the evil—and there is much evil in it. And that religion alone can meet the profound needs of Asia's life as her old moral sanctions die, and she wanders out with no God from the abandoned worship of her ancestral shrines. The great question before us with regard to Asia now is the simple question as to whether her awakening shall be a rennaissance without a reformation, or whether we are going in the midst of the great intellectual quickening that is coming to Asia with the moral life which alone can rob that intellectual quickening of its perils and direct it to the service of the glory of God. History, as Professor Lindsay tells us, contains no record of a great moral upheaval that did not spring from a new religious impulse. Will you find, in all the history of the nations, a single instance of a morally reborn state that was not reborn out of the impulse of a new religious principle? Only those men who have had immediate connection with the unseen hold in their hands the resource by which they can deal with the great problems of the Asiatic world to-day. It is our splendid and unprecedented opportunity. That great gathering of missionaries which assembled only a few months ago in the city of Shanghai was not made up

of fanatical or of eccentric men; and I would remind you of the words which they soberly adopted after discussion, on the recommendation of a committee which had long had this resolution under its consideration: "Resolved, that the new political and social conditions in China render it possible that every individual in the Empire may now be reached with such a knowledge of the world-saving mission, the redeeming death and resurrection, and the heart-transforming power of Jesus Christ as will suffice for the acceptance of Him as a personal Saviour. That we appeal to the whole Christian world to rise in its might and, trusting to the guidance of Almighty God, realize more adequately its responsibility in this gigantic undertaking." Now, once again a day that came fifty years ago and passed has come back to us. There are some of you old men here this afternoon who can remember that day, when the Taiping rebellion had shaken the Chinese Empire clear to its heart; when, if it had not been—so far as we may judge—for the intervention of Chinese Gordon the Taipings might have overthrown the existing dynasty and opened all the doors of China to the propagation of Christianity half a century ago. They had annihilated idolatry in all the Yang Tse valley. The great river ran with bobbing gods torn down from their pedestals. The temples had been destroyed in the cities and villages of no small section of the Celestial Empire, and the people turned sadly one to another and asked where they must look for help, seeing that the old gods had shown themselves of no avail. It was the day of all days for the evangelization of China. As one of the Chinese preachers said to Archdeacon Moule, "Mr. Moule, now is the day of our opportunity; we plead with you to strike while the iron is hot." But the day of that great opportunity was allowed to pass by. The temples rose again on their old foundations. The idols came back and sat once more on their pedestals, and looked down on the worshipping throngs, and men who for a little while had opened their hearts for a new faith turned back to the worship of their fathers' gods. My friends, is the present day to pass as that day passed? Nay, worse than that day passed; for men cannot turn back any more to the worship of their fathers' gods. The alternative now is whether we will take our brothers of Asia by the hand and lead them to the Throne of their God and our God, their Father and our Father, or whether without any God at all they shall turn sadly away from their old shrines and walk out alone upon the new paths from which no man's hand can now restrain them.

THE SURE VICTORY.

BISHOP THOBURN, OF THE METHODIST EPISCOPAL CHURCH OF INDIA.

The topic which has been assigned to me is, "The Sure Victory." I don't know how I shall be expected to treat this subject, but I look at it from a practical point of view, having some knowledge of the work which is to be done and of the methods which heretofore have been employed in trying to do it. To start with, I would say, that I have for many years—perhaps I should say always—taken it for granted that in a very important sense our victory was won long centuries ago. When our Saviour was about to take leave of His disciples you remember he told them that they must not be too much disturbed in their feelings, for he said, "I have overcome the world." The victory was won then, and all that he won, he won for us; and one of the great secrets of Christian living successfully is that of reckoning as ours all that our Saviour won for us. While it is true that at the present time the Christian missionaries of the world are confronted by hundreds and millions who in their blindness are opposed to our Saviour Christ, and to His laws and His faith, yet in an important sense the victory which we seek in this great enterprise has been won for us by what our Saviour did for us long centuries ago. We must claim for ourselves the fact, and accepting the fact that we are permitted to reckon this victory as ours we may say, as we have sometimes sung in one of our familiar hymns:—

> We see the triumph from afar,
> By faith we bring it nigh.

I might as well make an honest confession and say that when I went out fifty years ago into the mission field I did not quite understand what was meant by thus bringing the victory nigh from afar. I did not understand that it simply meant this: we must reckon as ours that which our Saviour Christ assures us he gives us; and if we reckon it as ours, we must use it as such, and we shall be victorious in exact proportion to the degree that we succeed in putting that victory to a practical use. I was a mere youth when I went out to India in 1859. I began my work as best I knew how. In those days we had very few instructors. We never

met missionaries who could tell us of their experience, and teach us those things that they had learned even sometimes by failure. It seemed to me that the first thing for me to do was to try to convince those people that there was a God, and that he had made the world and the things that are in it. I supposed they had no idea of a Supreme Being, and getting my hands upon the literature that I could find, that had been prepared by missionaries going before me, I discovered that what we would call the simple elements of religion were taught to the people there as if they knew nothing about them. I learned, however, before very many years that I could take a great deal for granted. When I went out among the people whom we reckoned as idolators I could take it for granted that when I said that God created the heavens and the earth they understood me, and that I need not waste one single minute in trying to prove that statement. I had no need to tell them anything about God in a general way, as to His sovereign power, or His infinite holiness, or His kind fatherhood exercised over the human race, and a great many other things. On the other hand I found that I could take very much for granted, if I would begin to dispute and argue, but disputation with non-Christians does very little good. Now, with regard to Jesus Christ I lost a great deal of time, I think, as I look at it now, in telling them things concerning His work for them, His rising from the dead, and His sending forth the Spirit into the world, I lost a great deal of time by going into details that I could well have afforded to let alone. I should have made my statement and trusted God to send His Spirit and enlighten them sufficiently to enable them to understand as much of it as God wished them at that time and under those circumstances to comprehend. There was one other thing that I was a long while in learning—when Jesus said, "I am with you always, even unto the end of the world"—I failed to realize that the word included me, and that included India; that whether I stood up in our little Chapel, or in the noisy bazaar, or by some local roadside, when I stood up to speak to those people in the Master's name, I did not at first realize that He stood beside me. I do not have to pause now to reflect that He is standing beside me, yes, here on this platform, because I know that; I have become accustomed to recognizing that fact, that He is with me always, and will be for ever; and when we reach this point you will begin, I think, to comprehend me when I say that I think the victory is sure in the mighty contest which we

are trying to wage in the heathen world, because the victorious Master is standing beside every one of His servants, ministering to each one according to each one's need, verifying the promise He gave that He would send the Comforter, and that this Comforter should lead us into all truth, including those great truths that we need thoroughly to comprehend and master concerning the work that He has put into our hands. Then in the next place I believe that the victory is sure because I have seen mistakes corrected sufficiently, and the better methods blessed sufficiently, to convince me that the missionaries generally are beginning to learn their trade better than they did in earlier days. It is a very simple work that we have to do when we comprehend its simple elements; and the main point is not, as I said, to convince people that they are mistaken in their religious notions, but to convince them that they are not serving God, that they are not living right, that sin is dangerous, that they are in peril, that God is looking down upon them, that God has sent His Son into this world to seek and to save them, that this Saviour is standing beside the speaker in the Spirit, that He is sending forth His Spirit with power, that He can save them, that He wishes to do it, that He is waiting to do it; and then confidently go my way waiting to see where next God will tell me to cast the net into the great sea of humanity. I spent in India some five years in my first term of service, and then I had to return to this country bringing a motherless child with me. When the people began to ask me, "What measure of success have you had?" I would reply—and I used to wince a little as I did it,—I remember it well—that I had baptized five persons. Sometimes they would be cruel enough to say, "That was one a year"; and I could tell by the tone or by the expression of the face that the thought was passing through the mind that I had not had very much success. One man was unkind enough to say, "Your success seems to me to be like that of a man trying to empty the ocean with a teaspoon. I like your work," he added, "it is a good work, and I can well see how you would enjoy it, but you will never succeed in making the people of India Christians. It is, as I say, too much like trying to empty the ocean with teaspoons." To this I replied, that my work was chiefly that of making teaspoons, and that the task would be easy enough when we got the spoons. At the end of the next two years I had baptized some thirteen converts. It did not look much like success. I was transferred. One day—I had been out in the

eountry by this time eight or nine years—I went out on a little expedition, and while holding a meeting under a mangoe tree where I had gone to baptize a woman and a little girl, if I remember right, I was a little startled by some thirteen big men stepping forward and saying, "We wish that you would baptize us; we have decided to be Christians." I said to them that I was very thankful and very glad to see them take this step. But I said, "Not now, I will eome baek here again in two or three weeks; I will leave one of these brethren"—pointing to a native preacher—"to instruct you, and when I eome baek, if he reports favorably on you, then I will baptize you." You ean read the eountenanee sometimes of a simple-minded person without making any mistake. I saw they were disappointed. They understood that I did not quite trust them, and a native preaeher standing beside me, who had a great deal more sense than I had, said to some one, "start a hymn"; and while they were singing—two or three Christians were singing—he came up to me and said: "Those men don't believe you trust them. My advice is for you to baptize them now and teach them afterwards." The Saviour had said that before. And so I told them: "My brother here advises me to baptize you now and teach you afterwards, and I think I will do it. I will just leave one of these brethren here with you to teaeh you, and I shall baptize you as you wish." I hadn't any ritual ready there for use—happily—and I just asked them a few questions, and they said, "Yes, No," and other answers—all natural—but they seemed to me to be very genuine, and so they kneeled down on the hard ground and somebody brought water in some kind of an earthen vessel, and I baptized them; and when I went away next morning I was not quite sure whether I was glad or not, because I had a little lurking doubt— I thought that the missionaries generally in that part of the eountry would disapprove of what I had done, and I had a little lingering doubt perhaps that possibly I had made a mistake. Now, I had said to them, "I will eome baek again soon and baptize you," but I did not get baek for one year, and when I went baek we spread a eanvas they had there of a simple kind under some mangoe trees, and 113 persons united there in eelebrating the Lord's Supper. The best sehool for training a missionary is to send him out among the heathen. The best sehool to polish off your graduates in the theologieal seminaries of the United States would be to send them over to China and India and give them serviee for one or two or three years among the raw heathen. The training

in some respects would not be suitable, but the people they would find would be better in morals than a great many people they would have to preach to in the cities of the United States—I didn't say Canada. Now, in the course of years this new line of work that I am speaking of developed in many directions, and one of the things that I was led to do was to move forward from place to place, and we came in contact with bad people—if a man really has the Spirit of Christ he will come in contact with bad people; if he never does come in contact with bad people he should search his heart very carefully indeed—and in moving forward I came in contact with people who seemed to me to be needy rather than bad, the destitute people, ignorant of God, wholly ignorant of what we call religious principles, who knew nothing of it. Another thing I noted was that God brought me into contact with very poor people. Well, those are the kinds that the Saviour found when he was in this world before, and the conviction was growing on me all the time that as I went my rounds—and those rounds were widening all the time—that I was being brought constantly into contact with bad people, with very needy people, and very poor people—always the poor. I have preached to audiences as large as this where the average income of the people who were listening to me did not exceed five cents a day the whole year round, and sometimes a man would be trying to provide for a wife and half a dozen children with an income that would not exceed $25 to $30 or $40 a year. That is the poor; and if I ever felt like despairing —and I often did, when I would see the extreme poverty of the people—I would be reminded that it is the poor who have the Gospel preached unto them. And I began to learn the secret, and that adds very much to my confidence to-day when I say that I believe in success. I believe that we shall succeed. I believe that the world is to become Christian. I believe that the poor are to be clothed and fed. I believe there is a time coming when there won't be a hungry child on the face of this globe. If this world is ever to become a Christian world we shall have to reach the time when there will be no hungry child in this world. God is abundantly able to provide for them. In considering that subject just the other day some one said, "Won't poverty always stand right in the face of your success? Won't that always make your failure absolutely certain, because you can't feed the poor"? I said, "How do you know we can't? I believe that we can." I was impressed some years ago by what a good woman in England said. She said,

"Their poverty is not the trouble of the poor; it is sin." The trouble with our world to-day is sin, in its ultimate influences, but as the people of this world begin to keep the laws of God, in ways that I cannot understand at all, He will develop the resources of the world. I was writing a sermon the other day, and I remember I slipped in words like these. I wrote that there were two passages of Scripture that had for years greatly interested me. One of them is that the Gospel of Jesus Christ is for the healing of the nations; the nations are to be healed. Another was the original command given to the human race, "Subdue the earth." This second passage is found in the first chapter of the Bible; the other passage in the last chapter of the Bible. Now, what does it mean to subdue the earth? We think in Canada and the States that we subdue the earth by cutting down its forests. Mr. Burbank, away down in California, understands better than that. He will get more out of one tree than you will get out of a thousand trees. He can make the wild cactus, with all its troublesome thorns, the useless wild cactus that grows on the mountains of Western North America and on the mountains of India alike, Mr. Burbank can take that worthless plant and make it bear wholesome fruit. He has actually done it, and his improved plant now bears a palatable food; and the time is coming when the mighty mountain ranges of starving India will be clothed with wholesome food from top to bottom, and the great wastes that we think are useless and will be useless for all time, will yet be feeding unborn millions. But it will be when men become obedient to Jesus Christ. His omnipotent power will be manifested to the people of this world in exact proportion to their obedience to Him; and they will know that the religion of Jesus Christ is in its very nature adapted to man because it brings omnipotent power down into everyday life, and makes things perfectly simple that seem incredible now. And we are going into that kind of work. If I were going back to India again I should find myself in North India among the poor. We are making some converts among the respectable Hindoos and Mohammedans, but the most of the people are wretchedly poor. We expect to lift those people up. You say, "How?" By the operation of invisible laws, God will be with us and God will help us, and they will begin to come in multitudes. I counted up our figures the other day, and our missionaries during the previous twelve months had baptized 15,603 persons. I remember when I baptized my five in five years. But now those good people whom I left out there in India are

baptizing something like 46 persons every day in the year. They will do it to-day. That sun that sets upon you will be rising upon them, and as the morning beams come over the Eastern hills they will go forth to the work, and before the sun disappears in the west they will have baptized at least 40 persons somewhere in that field. They will do it every day this year. But that is only a little hint that God has given us as to what He would have us do. What He wishes us to do is to marshall our forces and train the men and the women whom we need, and arrange for the baptism of 1,000 every day. But somebody says, "Why, that is sheer extravagance." No, it is not sheer extravagance at all. One of our missionary Bishops out there wrote to me, "What I would like to have would be to have money enough to take 1,000 boys—I can get them, noble boys 15 or 16 years of age—and put them in school, and in three years we should have those boys trained for the kind of service that will be needed here, and every boy of them can go out and begin his work; and we can give him converts to train, and as they grow older they will grow in experience and usefulness, and we can repeat this process." But I counted up what it would take to get 1,000 boys and keep them for a year. It will take $50,000. Just as soon as we begin to use the figures, people come and say, "That couldn't be done." But it can be done. I am not a young man now, but I expect to live to see it done. And when you get to that point, you are within an appreciable distance of 1,000,000 converts. And now someone is saying to himself, "Why, that man will prove the whole thing done if he keeps on talking this way; he will have shown us how the whole work will be done." Oh, no. Why, if we had 100,000 of the 1,000,000 converts, we have something like 299,000,000 left who are not converted yet; and it is not a light job to undertake the conversion of 299,000,000 people; we will soon find that out. But what I mean is this: we can lay down the basis which, if worked, will rapidly enter on a course of evolution which will lead us up to where we shall be saving more than a million of the heathen of this world every year. There are young people listening to me now, who, I verily believe, will live to see the time when in China and India and other parts of the Oriental world we shall be leading the people by millions upon millions up out of darkness into the light of God. I cannot believe anything less than that, because God from His throne is looking down with infinite pity upon these great perishing nations, and He is setting in motion now the agencies which, if followed up, are going to lead

to these transcendent results. You say to me, "But you have never seen anything that would justify you in talking in this way." Haven't I? Let me say that I went out to India, and when I reached my mission field they told me, "There are about thirty-five million people in this field. This is where you are to stay; here your life will be spent." Among the whole thirty-five millions it was supposed there were not five girls or women who could read one line. A woman was not permitted then to receive medical treatment from a doctor unless she was a very low caste woman. A respectable man would not let a doctor prescribe for his wife. The woman had no rights whatever—none. The idea of their practising medicine would have been absurd. But I lived to go down to Bombay to greet the first lady doctor that ever went to a heathen land, and I brought her up into Northern India. The English doctors there objected to it and said that it might lead to riots because this woman said that she intended to teach the native girls the art of medicine; they said the danger was so much greater; but she went up, and Lord Dufferin—you remember him here, no doubt—when he heard of that woman's coming, and that she wanted to teach them medicine, took up the case. The European doctors were nearly all opposed to it, and they said, "Why, after a while they will be demanding admittance to the medical colleges for women, and for native women"; but Lord Dufferin said, "Yes, and if they demand it I shall see that they get in." My sister at that time was in India, and she went out with the doctor, one of them, to establish medical education, and the other went out to establish higher education for women; and while Miss Swain was engaged in the medical enterprise my sister laid the foundation of college education for women at the city of Lucknow, and the Government helped both, and both enterprises have been successful in an eminent degree. Though the majority of the doctors in India were opposed to the enterprise, there were others, broad-minded men, who stood by it, and the result is to-day that in the five great medical colleges of India you can find intelligent, educated native women, side by side with the young men, listening to medical lectures and engaged in all the exercises that appertain to a medical college. And now the medical profession is open to all parties, Mohammedans and Hindoos, high-caste, low-caste, everybody. The great missionary cause is to be thanked for the whole mighty advance. Now, if I were going back to India, I would have, when I arrived there, a contingent of about ten thousand educated,

highly skilled, perfectly trustworthy, holy Christian women to help in the missionary enterprise. And this is the day of small things. We are doing at the present time so little, but we are looking forward to the possibilities of the future. I want to say to you young men that you must not for one moment think that you are going to overtake all this work in the short space of five years or ten years. It is a stupendous and a tremendous enterprise. It will require the marshalling of tens of thousands of youths. It may take some long years to accomplish it, but God has spoken from His throne and the word shall never be recalled. Jesus Christ is to be enthroned as the King of all the nations; He is to rule over all the rulers; He is to put hell beneath His feet; He is to stand triumphantly over every wicked cause that this world has ever been cursed with; and this world is to become a Christian world. The time is to come when wars literally shall cease to the ends of the earth; when the angel of peace shall fold her wings above the world, the nations of which shall all be converted to God—

> And earth by angel feet be trod,
> One great garden of her God.

THE IMPACT OF CHRISTIANITY ON NON-CHRISTIAN RELIGIONS.

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The impact of Christianity on the non-Christian religions began nineteen centuries ago, and will not cease until the kingdoms of this world have become the Kingdom of the Lord and of His Christ. This impact has gathered momentum and strength throughout the centuries. Never before was this impact so world-wide and with such strength.

The definition of mechanical impact is full of significance and pregnant with illustration in considering the spiritual impact of a religion of life, which is supernatural, on the other religions of the world. "Impact," we are told, "is the collision or shock occasioned by the meeting of two bodies, one or both being in motion." Now it is perfectly evident that such impact is impossible unless there are two bodies. At least one of them must be in motion, and the effect of the impact will depend on the weight of the bodies, their momentum and their resisting power. The effect of the impact of two bodies may be only a rebound, as in the case of a rubber ball against a stone wall. It may result in penetration, as when a cannon ball strikes a fort, or it may result in the complete disintegration of one of the two bodies, as when a live shell strikes a fortification. These laws of the natural world find their application in the spiritual, and the impact of bodies terrestrial are a parable of the spiritual power and strength resulting from the impact of a living Christianity on the other religions of earth.

Christianity and the non-Christian religions are two distinct conceptions. Their real relation, therefore, when they come into contact is that of impact, and not of compromise. Christianity is distinct in its origin. Its revelation is supernatural, and its Founder was the Lord from heaven. In a real sense the Church of Christ can say with the Psalmist: "He hath not dealt so with any other nation, and as for His statutes, they have not known them." Christianity is distinct in its character from all other religions. If it were not, there could be no universal mission. It is distinct in its effect. If it were not, there should be no foreign missions. "There may be comparative religions," as Mr. Parker has said, "but Christianity is not one of them." The non-Christian religions are

inadequate to meet the intellectual, social, moral and spiritual needs of the human race. Only the Bread of Life can meet the famine of human hearts. Only the torch of the Gospel can lighten spiritual darkness, and the human heart finds no rest until it rests in Christ. The missionary character of Christianity, therefore, demands impact with every non-Christian system. "Go ye into all the world, and preach the Gospel." The glory of God is manifested in the strength and momentum of this impact. "For this purpose was the Son of God manifested that He might destroy the works of the devil."

Harnack, who is a theologian, and is at least in some circles up-to-date, when it was proposed in Berlin to found a chair of Comparative Religions gave three great reasons why such a chair has no place in a great university. The first reason he gave in these words: "There is only one religion which was revealed from God. All the other so-called religions are the inventions of men. One has come down from heaven; the others are of the earth, earthy. One is a divine revelation from the Creator of the universe; and all the others may be classified as mere moral philosophies." Now, whether we hold with Harnack or with Theodore Parker in stating our belief, we cannot believe in Christian missions unless we believe that the Christian religion and non-Christian religions are two distinct conceptions, which in the words of my subject, are impinging the one upon the other. Christianity is distinct from the non-Christian worlds and the non-Christian religions in its origin. It is distinct in its character. It is entirely distinct in its effect. So much is there in Buddhism that resembles Christianity, that the early Jesuits thought it the devil's imitation of Christianity. Yet they are distinct conceptions even to-day, because in spite of all those world-movements of which Robert Speer has told us, in spite of the changes, in spite of the fact that "the morning light is breaking and the darkness disappears" through Africa and Asia, in spite of that fact, these non-Christian religions in their nature and character and effect are wholly what they have always been—distinct from the Christian religion. What is Buddhism, for example, in this year of our Lord, 1909? Hear the testimony of Lord Curzon, whom nobody would accuse of being prejudiced in favor of the Christian religion over against the non-Christian religions. In his book on the "Problems of the Far East," he says of the Buddhist priests: "Their piety is an illusion; their pretensions a fraud; they are the outcasts of society;

the expression on their faces is one of idiotic absorption. This is not surprising, for the mass-book is a dead letter to them; it is written in a strange language which they can no more decipher than fly. The words they chant are merely equivalents in sound, and as used in Chinese are totally devoid of sense." And a missionary goes on to say of this Buddhistic religion which holds in its grasp and grinds under its wheels more of humanity than there are Christians, "That the Buddhist priests have a blank idiotic look on their face; they are no more influenced by moral sense than are the waves of the sea; they know no sense of sin, and feel no need of a Saviour themselves. How, then, could they be a guide to others who are in need of a Saviour?" Last year there appeared in a Foo Chow paper this item, which is Buddhism up-to-date, over against the claims of men like Fielding who tells us that Buddhism had "such high morality that even Christians may go to school to Buddha"—this Foo Chow paper gives this item for July, 1908: "On the 8th day of the 4th month the Buddhist priests in the vicinity of the west gate in Dung Keng met in their yearly conclave, one purpose being to ordain Buddhist priests, by the rite of burning marks upon their heads. Among the priests was one from Gua Sang village. This man was accused of stealing a priestly garment worth two dollars. The theft was committed last year. He was seized by the assembled priests, and before the crowd his eyes were gouged out. They then placed piles of wood about him and burned him to death." That is Buddhism in China to-day. And if you think that Mohammedanism has changed its nature because the Turks have declared a constitution, because the Persians are grasping for a Parliament, because there are colleges and institutions of learning scattered over the Mohammedan world, why, read the last story that came only a week ago from the capital of Turkey. Right behind the Sultan's own palace, there is a place called the Garden of Sorrows, where to-day, as we sit here, there are medieval tortures being carried out by that same Sultan who swore on the constitution and by the Koran that he would uphold liberty, equality, fraternity. I challenge anyone who has travelled around the world to deny that in their origin, in their influence, in their character, there is a great and lasting and unchangeable gulf between the non-Christian religions and the Christian religion. They are two bodies.

In the next place, the two bodies are both in motion. There was a time when Christianity, too, was stagnant. There was a time

when the Church of Jesus Christ did not regard her Master's last commission. There was a time when Mohammedanism could have come to a platform like this and taught us what it was to have a Laymen's Missionary Movement. There was a time when Christianity might have gone to school with Buddhism to learn the real missionary spirit. But to-day Christianity is in motion. At last the Church of Jesus Christ has begun, not to play at missions, but to take hold of missions as a great divine task.

Ye that are men now serve Him,
Against unnumbered foes,
Your courage rise with danger,
And strength to strength oppose.

That is the spirit of the Church of Jesus Christ here in Canada and across the border to-day. But just as surely as Christianity is in motion, the other religions are in motion. It is the impact of two moving bodies, or of one moving body against all the other non-Christian religions. Take Hinduism, for example. If anything is true of Hinduism it is that Hinduism was built up in watertight compartments of caste, confined itself to one great peninsula, absorbed but never went out—a great and mighty system hoary with age and resting satisfied. But Hinduism to-day is no longer stagnant; Hinduism to-day is rampant. VivaKanada and all the other Swamis are going out seeking whom they may devour into the immense maw of Hinduism. Hinduism is no longer pedantic but popular and tries to be modern; it has borrowed the plumes of Christianity, and faces us as the mighty, new, reformed Hinduism. Why, you can no more recognize in the talk of those reformed Hindus the old Hindu religion than you can recognize in the broken line along the shores of Sicily, Messina as it was before the earthquake. It is all changed. And Buddhism has always been a missionary religion. It came to Ceylon from India 250 years before Jesus Christ was born. It was a missionary religion in China before the Apostle Paul became a missionary. It had already reached Japan before Mohammed was born, and before Mohammed died Buddhism had grasped the whole of Siam. In the middle ages Turkestan and Central Asia were the big battleground between Buddhism, Islam and Christianity, and the statistics of religion given to-day for the Russian Empire show that year by year the mighty struggle between these three greatest religions of the world is still going on.

Of all the non-Christian religions, perhaps, Islam has shown most of all the power of an immense and lasting momentum. We have a missionary propagandism; we have committees and boards and treasuries, we have literature and enthusiasm; but where can you point in Christendom to a missionary spirit like that which has breathed throughout the Mohammedan world for thirteen centuries? Their Laymen's Missionary Movement does not have its second anniversary, but its thirteen-hundredth!

> Rich man, poor man, beggar man, thief,
> Doctor, lawyer, merchant, chief,

—the whole laity of the Moslem world has been missionary in Africa and Asia for all these centuries, until to-day they number 230 million nominal Mohammedans. And Islam is not inactive to-day. They are publishing Thomas Carlyle's, "The Hero as a Prophet," and selling it for two annas on the streets of Lahore. They are copying the Koran and printing it for the pagan tribes in the heart of Africa. They are winning over, against Christian missions in some parts of Africa, thousands and tens of thousands of converts. The non-Christian religions, the greatest of them, are in motion to-day.

And the third point I wish to make is, not only that the non-Christian religions are in motion; but that the men of the yellow robe and the men of the green turban are coming into actual contact and clash and conflict with your Christian missionaries, and both of them are claiming the victory. It is a clash of arms such as the world has never heard, such as history has never seen. Your missionary statesmen in Africa tell you that within two decades there will be no paganism left in Africa, but Christianity and Islam will divide between them the whole of the Dark Continent. Shall the religion of the loveless Allah, the religion of the lifeless creed, the religion of the degraded home, hold in its grasp 230 millions while we sit all the day idle? The call of God's providence and the command of Christ, and the very existence of our Christianity demand immediate, world-wide missionary impact on the part of Christianity with the non-Christian religions of the world. And the effect of that impact leaves no uncertainty of the result. The Christian religion, being not of the same nature as the other religions, need fear no conflict with the other religions of the earth. He who said, "All power is given unto me in heaven and on earth," said so when Buddhism was 500 years old; when Hinduism was

many centuries old; and when Mohammedanism, though not yet arisen, already existed in the very germ, because the Apostle Paul describes people who could not be better described if we wished to characterize in a sentence the whole Moslem world to-day when he said, "For many walk of whom I have often told you, and now tell you even weeping, that they are the enemies of the Cross of Christ, whose end is perdition, whose god is their belly, who glory in their shame, who mind earthly things"—the five points of Islam: anti-Christian, hopeless, sensual, with low ideals, and without spirituality—a religion of the earth, earthy. And the conflict, the impact of Christianity upon the non-Christian world may well be measured in its impact and conflict with Mohammedanism. What has been the result of an impact which has only taken place for a very few years through missions, and only for a very few decades through Christian politics and through commerce? In the Mohammedan world you may see first of all the effect of that tremendous impact politically. Three-fourths of the population of the Mohammedan world under the flags of Christian governments. 81 million Mohammedans under the Union Jack, which bears the symbol of the Crucified. And as a Mohammedan told me at Bagdad, when I said, "Why do you spit when you see that flag?" "It is not England that I hate; but why should England put the symbol of the Cross on her flag and over our country?" Yes, why should England put the symbol of the Cross on her flag, except that she owes her strength, and owes her glory, and owes her life, and owes her enterprise to that same Cross of Jesus Christ, towering o'er the wrecks of time. And the impact of Christianity has not only been political. That may not have been an impact always for good, although it has thrown open the doors to Christian missions. But the impact of Christianity has been social. The great social reforms now going on in the Mohammedan world are indicative that Christianity and Christian missions have not been without influence even when they have not spent much of their time in counting converts. When the women of Russia present a petition to the Duma to be delivered from the oppression of their husbands, such a petition is the direct result of the impact of Christian thought. When the new constitution is proclaimed in Turkey, and there is a new era of liberty, it is the result of Robert College, and Beirut College, and Assiut College, and the impact of Christian education throughout the Mohammedan world. Socially the Mohammedan world is no longer sterile and stagnant, but receptive, and looking all around the

horizon to see how they can appropriate our social system without giving up their book and their prophet. But they can as easily appropriate our social system, which is full of the life of Christ, without giving up their book and their prophet as take out the nummulite fossils from the limestone cliffs in the everlasting hills. They are embedded. They stand or fall together. That is why Jesus Christ is spoken of by John, the beloved disciple, as coming not to bring peace but the sword. That is why John says, "For this purpose was the Son of God manifested, that he might destroy the works of the devil." In so far as the non-Christian religions have in them the evidence of God's spirit, in so far as the non-Christian religions have shared in the ethics of Christianity, like Confucianism in its honor to father and mother, in so far they will stand the test; but in so far as the non-Christian religions are without Christ and without hope and without God, the habitations of cruelty; in so far as those who hold them, as Ion Keith Falconer said, "suffer the horrors of heathenism and Islam"; in so far Jesus Christ has come to destroy the works of the devil.

And then the Christian impact has also been an impact moral and spiritual. We are sometimes told that the work among Mohammedans is without success; that there have been no Mohammedans converted by the power of Christian missions. I ask you to remember that the first conversion from Islam to Christ took place even before Mohamet died. One of Mohamet's own companions left Arabia and went to Abyssinia, and there the impact of a living Christianity, although partly dead, the impact of Abyssinian Christianity opened the eyes of that Arab, and he wrote back to Mahomet, as the Arabs themselves relate, "I now see clearly, and you are still blinking." Would that Mahomet himself had received that message from the impact of one of his disciples with a living soul in Christian Abyssinia! And that first convert has been added to throughout the centuries until to-day you can count in Persia, and Arabia, and Turkestan, yes, and Bokhara and Afghanistan, men, if not by the score, yet by the ones and twos and tens, who have laid down their lives rather than deny the name of our Lord Jesus Christ. In India, there are two hundred preachers of the Gospel who were formerly Mohammedans. In Java there are no less than 24,000 living converts from Islam gathered into Churches—Churches that are self-supporting, self-governing, self-propagating. And if after only half a century of such missionary effort as we have given to the Mohammedan problem, God has given us such

evident victories, what will not be the victory of the impact when Christianity, a living Christianity, comes face to face with the whole Mohammedan problem in Africa and in Asia? Just a single word in closing. The strength of that impact is not measured by our gifts to missions, by the endowments of our institutions or the building of colleges. The strength of that impact is not even measured by the printed page scattered over the Mohammedan world. The strength of that impact rests solely and wholly in the strength of Calvary. The Mohammedan religion and other religions may have many great truths, but the missing link in the Moslem's creed and all creeds of the non-Christian world is the Cross of Jesus Christ. The Buddhist religion may elevate, almost deify, law and order, but the Buddhist faith knows nothing of the Crucified. Hinduism knows of a million incarnations, but is ignorant of the one great incarnation at Bethlehem.

The Cross of Calvary, because it reconciles the three greatest things in the world—the greatest thing in God, which is love; the greatest thing in the world, the moral law; and the greatest mystery of humanity, sin—will win against all other religions. Because Calvary unites those three, and solves the problem philosophically, not only, but practically for every one of us, so that face to face with that Cross we say, "My Lord and my God," and walk in His footsteps; so that face to face with that Cross, life is no longer a mystery but a glorious transfiguration; therefore, the Cross of Jesus Christ has such power of impact in the non-Christian world and knows no equal, and knows no power able to resist until the kingdoms of this world shall have become the Kingdoms of our Lord and of His Christ.

Uplifted are the gates of brass,
The bars of iron yield,
To let the King of Glory pass,
The Cross hath won the field.

CANADA'S DEBT TO THE MISSIONARY.

REV. CANON L. NORMAN TUCKER, TORONTO.

General Secretary, Missionary Society of the Church of England in Canada.

I suppose it may be assumed here that Canada is now a nation. We are in possession of all the chief attributes of nationhood. We are free. We are self-governing. And what is more, we feel within us the stirrings, the ambitions, the hopes of national life. And this, let me say in passing, is the highest destiny to which we can be called, the greatest thing we can achieve in this world, because it is the instrument, the means of all other great achievements.

And we feel that, though the latest of the nations we are by no means the least; rather are we the Benjamin of the family, possessing a sevenfold portion of all the good things of life. Fronting the greatest oceans, the Atlantic and the Pacific, and facing the greatest continents, Europe and Asia, and possessing resources that are beyond the dreams of avarice in sea and river, in plain and mountain, the heir of all the ages in the foremost files of time, we feel that it is in our power to become one of the great nations of the earth.

And already our place has been marked out for us; already there are obligations resting upon us in the natural order of things. We are daughter in our mother's house though mistress in our own; we feel by natural instinct that we have a share in the honor, the safety, the success of the Motherland. And as a sister in the family that makes up the British Empire, we feel by natural instinct that we are sharers in a world-wide heritage and in world-wide obligations.

Now this leads us naturally to take stock of our position and to inquire what are the assets with which we are to meet our liabilities and what attributes we have that fit us for the important mission to which we are called.

We find on the surface of our national life certain rugged qualities that cannot be mistaken—robust health of mind and body; and a thrift that has few wants and an industry that can suffer no failure. These things we owe in part to a worthy ancestry; but also largely to a bracing climate and to a productive but not over-generous soil.

But there are higher qualities which we, as a nation, possess, and which have the promise of the life which now is and of that which is to come.

There is in every Canadian breast an ardent love of freedom, coupled with the qualities that fit us to enjoy its benefits and to discharge its obligations. And this is so far the highest level which human progress has attained.

But more fundamental than the love of and fitness for freedom is the love of truth and right, a sensitive though not always an enlightened conscience, and a sound moral sense that can be relied on to respond to a strong moral appeal.

Then there is ingrained in the fibre of our people a love of order and a respect for law that makes life and property as safe in frontier settlements and mining towns as in the centres of refinement and civilization.

There is also a wide-spread spirit of benevolence that, for the protection of the weak and needy, has built hospitals and charitable institutions through the length and breadth of the land.

There is an insatiable desire for learning that has made our national system of schools second to none in the world; so that no Canadian need be illiterate and any Canadian may be fully equipped for the battle of life.

Then morality with us is considered of universal obligation, in public and in private life. Marriage is a sacred institution. Divorce is almost unknown; and the home is so guarded and honored that it is in reality the seed-bed of all the virtues. These are some of our national characteristics, and they furnish a pretty good outfit with which to embark on the voyage of national life.

Now the question arises to what or to whom are we indebted for all this? We reply, in part to the traditions and habits derived from our fathers but, more than to any other cause, to the character and work of the early missionaries in our land. They laid the foundations on which this national character and these national virtues have been built up.

They led us to feel that our highest endowment was our spiritual nature and that our chief aim and object in life was to seek the Kingdom of God and His righteousness. They came to us in the name of God. They came at a plastic period in our history and stamped this great truth indelibly on the national conscience. And that is religion, the source and spring of all virtues, personal and national.

They trained us in the love and study of the Bible as having the words of eternal life. And the teachings of that old Book still possess the best elements on which to nourish all high purpose and endeavor. The Bible is the foundation of England's greatness because it is the mould in which were cast the British character and British institutions.

They trained us in the habit of frequenting the House of God and not forgetting the assembling of ourselves together. They thus brought all the means of grace to bear on all people of the land and spread as widely as possible the stimulus, the contagion of exalted feeling and good example.

They taught us to observe and sanctify the Lord's Day. They placed thus a strong bulwark of protection around all other religious institutions and conferred an inestimable boon on all the toilers in our land by giving them a needed weekly rest and giving them some opportunity of cultivating the higher life.

They everywhere established Sunday Schools and so brought up the young in the nurture and admonition of the Lord and trained the rising generation worthily to take the place of their fathers.

Their first ambition and effort was to glorify God by the salvation of souls; but the means they used and the institutions they established were of permanent value to the nation. They placed God's holy day, God's holy word and God's holy house at the very centre of our national life. Thus they stamped indelibly on the Canadian character moral and spiritual features whose value is beyond all price. And they have done this by coming in with the settler, standing by the cradle of all our infant communities and instilling into them from their earliest years divine principles and teachings and training them in the love and in the practice of righteousness. For it is as true of infant communities and nations as it is of individual men, "train up a child in the way he should go, and when he is old he will not depart from it."

When we speak of the early settlers in Canada we must remember what, a hundred years ago, was the moral and religious condition of England from which they came. Dr. Johnson, no doubt with some exaggeration, told Boswell that he had never met a religious clergyman. The people, for the most part, spent their Sundays bear-baiting and cock-fighting and the mass of the nation was outside the pale of the Church. It is the period of which Macaulay speaks when he says: "Then came those days never to be recalled without a blush, the days of servitude without loyalty and sensuality

without love, of dwarfish talents and gigantic vices, the paradise of cold hearts and narrow minds, the golden age of the coward, the bigot and the slave." It was at such a time that God raised up a little band of godly men in the established Church, to raise the nation to newness of life, among whom were Wesley, Romaine, Newton and Toplady. And it was that religious movement that gave rise to the great missionary societies of England, and that ushered in the era of modern missions.

In the Maritime Provinces 150 years ago the population was of the most heterogeneous character. They were Germans and British, soldiers and civilians. In Halifax it was said that half the population was engaged in selling liquor and the other half in drinking it. Not too much was to be expected from such a population if left to themselves. But in the providence of God, they were not left to themselves; the missionaries appeared with the earliest settlers and taught them their duty to God and their duty to man. A new direction was at once given to the whole life of the province. And now it is a region that, for law and order, religion and morality, is a model to the rest of the world, and furnishes more than its share of brains to the rest of the Dominion.

In Quebec the black-robed missionary came in with the settler: and it is not too much to say that he stamped his character on the people and the institutions of the province. For weal or woe the Province of Quebec is to-day what the missionaries made it. It is to the missionary that is due the survival of the French element and the French tongue after the conquest. And on the shores of the Georgian Bay the Jesuit Fathers wrote a chapter in the history of Canada that will never be forgotten and that deserves a place among the most heroic chapters written in blood by the early martyrs of the Christian Church.

The Eastern townships of Quebec, along the international boundary line, from Lake Megantic to Missisquoi Bay, were settled by a nondescript race of adventurers. They were a sturdy race of men but were profane, godless and thoroughly worldly. Among them also the missionaries came; the Hon. and Rev. Dr. Stewart, who became second Bishop of Quebec, made his centres in St. Armand and Hatley and wrought a complete revolution among them. His name is remembered and his influence felt even to this day. And there is not to be found in the whole Dominion of Canada a more law-abiding and progressive, moral and religious district than the Eastern townships of Quebec.

The shores of Lake Ontario and Lake Erie were settled by United Empire loyalists and others. They too were a sturdy race of men but, from the moral and religious standpoint, they also left much to be desired, and among them also the missionaries appeared. The Methodist itinerants early overran the Bay of Quinte and the Niagara districts. These pioneer missionaries, among whom was Nathan Bangs, were largely innocent of learning and of theology, but their very hearts were aflame with the love of God and of souls; and they with others of like mind laid the foundations of the moral and religious character of this province, which made it the premier province of the Dominion, and perhaps the most moral and religious, the most intelligent and progressive region of its size anywhere on the earth.

Long before settlement began to pour into the West there stood a man on the prairies, a prophet, a patriot, a great statesman, a missionary, who foresaw the marvellous developments that were coming and who wisely prepared to meet them. Dr. Robertson staked out that great country, occupied its stategic points, early aroused his Church to its needs and opportunities and dotted the whole land with Presbyterian Churches and manses and thus enabled the Presbyterian Church of Canada to work its robust and manly spirit into the very fibre of our national life.

Every one feels that the native Indians of Canada have a special claim on us; for we have inherited this great country from them and we have deprived them of their livelihood and too often demoralized them with our whisky, our diseases, and our vices. Again it is the missionaries who have enabled us as a nation to discharge our debt to the Indian. They followed him within the Arctic circle and to the shores of the Arctic sea to give him the bread of life. And the result has been that the relations between the Indians and the Government of Canada have been relations of unbroken peace. Even in the two Riel rebellions the Christian Indians could not be induced to take up arms and join the rebels. There have been no Indian wars in Canada, and no stain of Indian blood has been left on the pages of our national history.

And in that noble band of missionaries the name of Bishop Bompas stands conspicuous. He left behind him home, friends, cultured society, prospects of advancement, all that man holds most dear and buried himself in the inaccessible regions of the north from which he emerged only twice in the space of forty years. What an example for mothers to hold up before their children or

teachers before their classes in an age of rampant materialism and self-seeking, when men are tumbling over one another for the almighty dollar, to be able to say that there was at least one man who was willing to give up all, for his Master and like his Master, to carry to the poor, neglected people of the far north the unsearchable riches of Christ!

"Let us now praise famous men and our fathers who begat us. Their bodies are buried in peace; but their name liveth for evermore. The people will tell of their wisdom and the congregation will show forth their praise." Such is the spirit in which Israel, in the plenitude of his wisdom, at the highest point in his history, spoke of the fathers and founders of his nation and of his Church, among whom were Abraham the first missionary, Aaron the first priest and Samuel the first prophet.

"And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword; and others had trial of mockings and scourgings, of bonds and imprisonment; they went about in sheepskins, in goatskins, being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves and the holes of the earth."

Such was the final eulogy passed by Israel, at the very crisis of his fate, when he was about to be rejected or to be merged in the spiritual Israel, over the good and the great of his race who had made his glorious history possible.

Is there a better example for us to follow? Are there, in our national history, nobler men than the missionaries, who have made our past and our future history possible? Are there any more worthy of our grateful remembrance than they? And is there any exercise that can be more stimulating, more profitable to ourselves than to recall the memory of the heroes who have passed beyond the veil? Can we do better than imbue ourselves with their heroic, self-denying spirit for the pioneer work that has fallen to our lot, for the battle that has to be renewed in every age?

As we think of the glorious company of the apostles, the prophets, the martyrs, the missionaries, that so great cloud of witnesses by which we are compassed about, who have been the soldiers and servants of God in all ages and in all lands, may we not say with Abraham Lincoln on the immortal field of Gettys-

burg: "*We* cannot dedicate, *we* cannot consecrate, *we* cannot hallow this ground. The brave men who struggled here have consecrated it far above our power to add or to detract. It is for us—the living—rather to be dedicated here to the unfinished work which they so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last, full measure of devotion," when they gave themselves, when they gave up their lives.

THE PLACE OF THE CHURCH IN THE MAKING OF THE NATION

Our Duty to the English-Speaking and European Settlers
Rev. C. W. Gordon, D.D. (Ralph Connor)

Our Duty to the Asiatic - Rev. Alex. Sutherland, D.D.

The Christianization of Our Civilization
J. A. Macdonald

OUR DUTY TO THE ENGLISH-SPEAKING AND EUROPEAN SETTLERS.

REV. C. W. GORDON, D.D., WINNIPEG, MAN.

My theme is, What are we to do with those peoples of English-speaking origin and of foreign tongue who are to come to us and become Canadians with us and build up our great nation?

We are met this evening in what is, I suppose, the first National Council in any real sense, of our Dominion, and it is significant of the new day that has dawned upon us that this National Council should be called together to speak of those things which concern not simply the Dominion of Canada, but the place that this Dominion will hold in the Kingdom of God.

Before we ask ourselves what we are to do with the peoples who are to come to us, it might be well for us to think for one moment of the great arena upon which the Canadian people is to work out its destiny. I suppose we ought never to need, in a Canadian audience, to speak of the geography of Canada; but I always find that there are very few Canadians who know Canada. Very few of us know the vast riches of our land, and very few of us—I suppose none of us—can dream of the wonderful resources that lie imbedded in Canada. It would take us too long to speak of those, but I do think it is worth while for us just to pause and think what has happened in the last twenty years. Twenty years ago, when I went to the Western land, there was one railway running across. It went through a section of country more or less fertile, but with large spaces of arid land, and we thought then that we had the best of Canada discovered. But the years have passed. Now, where we had one railway with a narrow strip on each side opened for settlement, we have three great transcontinental railways almost completed, and those two latter railways are opening up great belts of country more splendid in their natural properties and vaster in their extent than that opened by the first line that went across the prairies. Now think what a railway means—that every ten or twelve miles you have the nucleus of a little town—and when these two railways now building have been completed you will have three or four hundred little towns which will be centres of population, and back from these, ten, fifteen, twenty miles, the trail will lead, and all along the trails homes of people,

and into these great spaces we are going to pour our coming population.

There is a way that some of our neighbors have of speaking of Canada, as to make us fear that after all we must be condemned to hugging the boundary line when we talk of an agricultural and wheat-growing land. But the other day a new surprise comes to us. When a traveller drops down from the north, travelling 500, 600, 800 miles from what we think of as the far frozen north, and tells us that away up there, 600 miles from what used to be the very outpost of civilization, there lies a land more fertile and more fit perhaps for harvest or for cattle than what we already know, it is this that lends dignity to the subject that we have in our minds just now, because we have here an area upon which great things may be done. One does not like to speak of the wheat-growing capacities of that country, because you are very apt to say things that you should not say, and you will certainly say things that people will not believe. But let us take it for granted that Mr. James Hill is right when he says that from three-quarters to seven-eights of the wheat-growing land on this continent lies north of the American boundary. And let us make up our mind that the one-tenth of the wheat-growing land of the Manitoba Province, and one-twentieth, or as some say one-fortieth—so little do we know about it—of the wheat-growing land of the farther provinces, are the only portions we have yet brought under cultivation, and when we say that, let our imagination work and think what will be the result of the culture of the great and untilled spaces that still lie in our Western land.

Now, with us here this evening the great question, as it is with all Canadians, is not so much the wheat lands as the people. Who are they, and what are they to be like? And with that we are principally concerned, for this reason: that they will become very largely what we help to make them. It is impossible for us, without looking into the subject, to imagine just how rapidly this problem of population is growing upon us. We have to-day some 7,000,000 people, but we do not know what we shall have in twenty years. Year after year, for the last ten years, the people have been flowing over our railway lines and flooding our prairies, the volume of immigration spreading until, in 1907, it reached the figure of something like 300,000 people; and in these last twelve years I suppose we have seen come to our land about a million and a quarter of immigrants.

Looking at the character of those immigrants, we discover that there is a classification into two parts, two kinds; first, the Anglo-Saxon race, the English-speaking peoples, and then the foreigners, as we call them.

During these twelve years we have received from the British Isles something like 819,000 people. About 247,000 others are Americans. I noticed the other day that in discussing the tariff an American Senator asked one of those who were giving evidence whether it was not true that the Americans going up into the north-west of Canada did not mean finally to bring that country under the American flag; and the suggestion was made by the one giving evidence that no doubt that was the case. I am very sorry to have to say to that Senator, and to all who are possessed of that fond delusion, that however much that might have been true years ago, the day is past when any nation can absorb Canada. But I would like to say that we are none the less glad to have the Americans come over. I was glad to notice to-day that the estimate of the American invasion of this year is put at 100,000; and we cannot have too many of them, because they are men of our own blood after all, and they have our ideas and our traditions and our faith.

But what are we to do with them? Now, I distinguish in the answer between two ideas. We might perhaps think that we ought to ask, What should the Government be doing with those people? I think we might pass that over. It is a little difficult to tell just here what the Government ought to do with them. When the newspapers and the political parties all fail to tell the Government what they ought to do, perhaps it would be somewhat venturesome in us to try to instruct the Government. But one thing I would like to say, that I do believe it would be a wise thing for the Government to adopt some kind of a policy that would take the settler by the hand and never leave him until he is planted firmly on the land. The settler on the land is an asset to the country, but many of the settlers who drift into the cities become a menace to our country. But the question for us, gentlemen, to-night is, What are we as Christian Canadians and as Christian Churches to do? This question is answered in a very simple way. There is no secret about it, except the secret that lies at the heart of good living; and I believe that we have here those from the North-West who represent an enterprise in the success of which lies our great hope for the Western country; and as we plant and push and establish and

develop our great home mission enterprise, and treat our home missions generously, so will our hope grow that the future of Western Canada will be assured. We want the men of the West, whose homes are in those mission stations, the laymen, to gather round their missionaries, and by the living of lives full of the spirit of the evangel make it possible simply by contact for all those who come to us from other lands to drink in not only our own national spirit but that spirit of Jesus Christ which is amongst us here to-night.

But I might specify one particular thing that the Christian Churches might do a little better than they are doing now. You know that when a man leaves his home in Scotland or in England or in Ireland and comes across the sea and comes out to the new land, he is at the spot when he needs most a friend; and it does seem to me that this great fact of immigration and this factor of immigration in our national life ought to be utilized by the Christian Churches to bind to them those who come in as strangers, and who feel, in their first days with us, all of that perplexity and bewilderment and homesickness that come over a stranger in a strange land. I do think that we might do a little better. In the old land the Churches might co-operate with us, and pass on from their hands those who are members with them there, into hands here who will receive them and never let them go until they are planted in some mission charge or some organized congregation. The danger of the new country is not the danger of poverty, but it is the danger of wealth. Coming down in the train at this time to Toronto I fell in with one of the leading ministers of the Methodist Church, and he told me this little story. Away out on the little mission field on the prairie a woman used to come, driving a long distance through cold and storm, to the Church. She was always there, and she never failed. He said to her one morning, "You are very faithful in your attendance," and her answer was this, "Oh, I have need to be." He said, "Where did you come from?" She told him she came from Ontario. He asked how she got along down there. She replied, "We had 100 bushels of wheat the last year we were there." He asked, "What did you have last year here?" She replied, "3,000 bushels of wheat." And this was her word: "It is because we are so successful, because we have made our lives so prosperous, that I feel I must keep close to God." One of our missionaries some years ago, in reporting upon the state of things in his district, was asked to state the difficulties that most con-

fronted him, and he said, among other things, that the two great diffieulties he had to contend with were wheat and the Methodists. I am going to rule out the Methodists, but I am not going to rule out wheat, because I do believe that it is not the poverty and hardship that ehill the heart, but prosperity and the growing wealth. There, then, the Chureh might step in, and with warm and earnest and living evangelistic fervor surround these newcomers with the spirit of the Gospel for their saving and for the upbuilding of the eountry. Sometimes it is difficult to get money enough to pay for speeial officers. I would like to see on every steamship line a man representing every Christian Church in this country, so that as the immigrants left the old land the last hand that would touch them would be the hand of a man who represented the old home Chureh; and I would like to see at every port of entry, representing every Christian Church, a man who, as the ship eame to the doek, would be there to welcome the stranger. And so from the hand at home to the hand in the new land these great erowds should pass, and should not be lost in this proeess of transformation and of migration. When I get off at the eity of Winnipeg, at the station there, I hear at the back door a great roar of voices. There are perhaps a score of men who are eager to get at me, and if it were not for the police regulations it seems to me they would just engulf me. Who are those men? The men from the hotel. Is there a man from a Chureh? Not one; not one. I believe it would pay if among the voices that weleome at the door of the station there should be a man who speaks for the Christian Chureh. I was greatly touehed by that splendid tribute that the last speaker paid to that great Canadian, that great statesman and great Christian, Dr. Robertson, and I would like to thank him for those splendid words. But there is one thing about this great man that always touehed my heart, and it was this: How tender were his sympathies and how quick his help for the stranger eoming into the strange land!

Now, about the foreigners. These really constitute our problem. In 1901 the eensus showed that there were about 150,000 of those who spoke a foreign tongue in Canada; and between 1901 and 1907 about 300,000 eame into our eountry. About 30 per eent. of the total immigration were those who could not speak our language. What is our duty to those? Now, there are those who say that the first thing we ought to do is to try to keep them out—those Doukhobors that wander around in their Adamesque attire sometimes, and those Galicians whose names appear on our police court reeords

so frequently, and all that motley crowd of strange peoples. "Keep them at home," some one would say. Well, I don't think that many would say so. After all, that question is settled for us, simply by these two facts: In the first place we need them for our work. They do work for us that Canadians will not do. They do work for us that Americans will not do; and were it not for the Galicians and the Doukhobors and the foreign peoples in our country to-day we could not push our enterprises in railroad building and in lumbering and manufacturing to a finish. We must have them. And the second answer is, I doubt very much whether we could keep them out. I doubt very much whether it would not cost us very much more to keep them out than it would to make them Canadians. Why, when we think of what it means for them to come, and where they come from, why do they come here at all? It is because of this: Away down into those little hamlets, in those crowded centres of population, there came a whisper of this far-away country across the sea, where men could have two great things—liberty and land; and the lust for liberty and the lust for land working in their hearts drew them, and through all kinds of danger they will make their way to our country, and we cannot keep them out.

Now that they are here, what are we to do with them? In the first place, I would like to urge, far more in their case than in that of the English-speaking population, that the Government should follow them to the land. As I said before, the Galician on the land is a good citizen, and his children will grow up good Canadians; the Galician in the city is a dangerous element—that is a very large proportion of them. Then it seems to me a great deal is to be done by the strict and wise and careful administration of law. Teach these peoples that we here are bound to observe one day in seven for a rest-day and a day for worship. Then we ought to make accessible to them our schools, and we ought to make them go to school. Then it seems to me the law might come down a little more vigorously upon their systems and methods and ideals of making homes. I am sorry that I have not the time to-night to give you some pictures of the homes of foreigners in our own city of Winnipeg, but I might suggest this, that if you want to know something about Canada and the perils of Canada, that you get that very excellent little book of Mr. Woodsworth's, "The Strangers Within our Gates," and read it and you will find it is full of instructive information. I must pass that over. Our Police Magistrate

Daly is doing fine work, and though a police magistrate as a rule is not recognized as a missionary, still I think your own magistrate here and our magistrate in Winnipeg are doing fine missionary work.

Now, the Christian Church after all must solve this problem as to what to do with the foreigners. The Government will do its best, and the Government is doing much, but after all I say it is the Christian Church and the Christian people that must solve this problem. In Western Canada the Churches are all doing splendid work among those foreign peoples. In the city of Winnipeg the Methodist Church under Mr. Woodsworth is carrying on a vigorous mission. The Baptist Church is carrying on splendid missions among the Swedes and Finns and Germans. The Presbyterian Church has gone out into a new enterprise, and with some it may be considered a somewhat doubtful enterprise, although I don't think so—they have to a greater or less extent co-operated with the Independent Greek Church, and I believe that the future will justify this experiment. But chiefly we must rely upon the strong and warm and living charity marking our people and governing them in all the ordinary ranks of life. We must disarm these people; we must remove their suspicions; we must awaken confidence in them, and we must draw them to us by the bands of love. Some may think that after all the Christian Church is a small factor in the making of a nation; that Christian sentiment is all very well, but it cannot be relied upon to change a people. But history says this is not true; and we only have to look to our own history—the history of the English people, of Scotland, of the United States—to abundantly establish this proposition, that it is the Christian Church more than any other force, or more than all other forces put together, that has to do with the making of a nation.

We are looking to-night into the future of Canada. We are trying to accept our responsibility. It would be a foolish thing in this place to simply speak words of boasting; and as we look down into the future, and as we think of the great possibilities awaiting us as a Dominion, as an Empire by ourselves, or as a part of the greater Empire, we feel that it is not the time for words of boasting but for words of prayer. There was a time when Canada was like a little boy, busy with his play, but a few years ago a drum beat down in South Africa, and the boy was transformed into a young man and stood up in the ranks to do a young man's work. And I believe that the very day that this

Congress assembled Canada entered into a new phase of life; and as I came down in the train and read in the morning paper those noble words of our premier when he said, "It will be the duty of all the colonies to stand around the old Motherland as a rampart of defence," I felt that he had spoken the word that had ushered Canada into a new phase of her existence. It was a great thought. We are not here to speak in any heroics about the Empire or about our part in the Empire; we only will say that we trust we shall do our duty by the Old Mother when the time comes. But we are here as part of a Greater Empire—an Empire that knows no boundary all round this great world, knows no boundary lines, an Empire led on to the conquest of the world not by any human mind or by any human hand, but led on by the great God Himself. For this conquest Canada must gird herself now; and if after the coming few years, the next decade or so, Canada is not able to maintain those high traditions for godliness and for lofty character, and preserve among us those precious institutions handed down to us by our fathers, not only will Canada fail of her destiny, but we shall be found recreant to that greater trust, and it shall be found that we cannot keep pace with the greater Anglo-Saxon nations who are marching on to evangelize the world. So with a sense of solemn awe and a sense of solemn responsibility we feel like saying with Kipling:—

"Lord God of Hosts be with us yet,
Lest we forget."

Or, perhaps better, as some of us at least may know, in the old and more familiar words:—

"O God of Bethel, by Whose hand
Thy people still are fed,
Who through this weary pilgrimage,
Hast all our fathers led,
Our vows, our prayers, we now present
Before Thy throne of grace,
God of our fathers, be the God
Of their succeeding race."

And in the spirit of this prayer we shall leave this Congress, each man going back to his place to live the life, to do the work that God would have him do, and ever with his eye upon the farther fields where God's greater victories are still to be won.

OUR DUTY TO THE ASIATICS IN CANADA.

REV. ALEX. SUTHERLAND, D.D.,

Secretary, Foreign Department, Missionary Society of the Methodist Church of Canada.

In the Dominion of Canada we have, according to the last available returns, over 18,600 Chinese, over 16,000 Japanese, and nearly 5,000 Hindus, or a total of nearly 40,000 Orientals in a population of say 6,000,000, which is two-thirds of one per cent. of the entire population. This, at first sight, does not strike one as an alarming problem, but there are two circumstances which give it a serious aspect: First, the bulk of these Oriental immigrants have located in one province; secondly, they are looked upon as only the advance guard of a mighty host yet to come unless strict defensive measures are adopted. From the political and economic points of view the problem is a serious one. The forces of organized labor see in these children of the East what looks like a dangerous competing element, and it is thought that if they are still permitted to come in unchecked, the result will be that wages for both skilled and unskilled labor will rule at much lower figures than if white men only were in control of the situation. This sentiment is very strong, especially on the Pacific Coast, and during recent years steady pressure has been brought to bear—not without success—to induce the Dominion Government, if not to banish the Orientals now in the country, at least to prevent the entrance of any more.

It would appear, therefore (although as yet the cloud is no bigger than a man's hand) that the possibility of a race war has already obtruded itself in the domain of practical, or at least of partisan, politics, and has supplied the demagogue with a weapon of which political leaders stand in awe. A side-light is thrown upon the situation by conditions prevailing in the Southern States of the American Republic. In some States, and in certain parts of others, the colored population far outnumbers the white; nevertheless the decree has gone forth—"This shall be a white man's government." The ultimatum seemed arbitrary to the last degree, but when one thought of the reins of political power being seized by a people delivered but the other day from slavery, altogether illiterate, ignorant for the most part of the first principles of public affairs, and with low moral ideals, the prospect was so appalling that one felt

that so colossal a danger justified drastic measures of protection or defence. But time will change all this as it changes everything, and when as the result of education and the carrying of responsibilities the negro has shown that he possesses the qualities of good citizenship, it is impossible to believe that his color alone will debar him from the exercise of one of the highest duties of citizenship—the use of the franchise. In the meantime it is to be noted that in the Southern States the color line is drawn only at the functions of government. In every other department of activity the colored man is free to follow any avocation for which he can fit himself. On the Pacific Coast, it is different. There, it is contended by many that the color line—that is, the Asiatic color line—should be drawn around every form of employment, even the most menial, and that unless the immigrant can show that he is free from the taint of Asiatic blood, he should be rigorously excluded from the country.

To one who is able to look at the question from an unprejudiced and non-partisan point of view, this looks like a selfish policy, and a selfish policy is always shortsighted. In a country like ours, with tens of millions of acres of virgin soil yet untouched, with fabulous resources awaiting development, it goes without saying that there are tasks ahead which are utterly beyond the power of English-speaking workmen, even if their present numbers could be enormously multiplied, which is not likely in the near future. Labor must be had from some source, or the work of the country must be left undone, and its progress indefinitely retarded. A dog-in-the-manger policy will not meet the emergency. The real question at issue is, From what countries shall we bring men to till our broad acres, to work our mines, to build our railroads, and many things beside? From Great Britain and the United States, say some. From France, Germany, Scandinavia, say others. All right if you can get them; but it seems to have been the difficulty of getting these in anything like sufficient numbers that almost compelled our immigration authorities to hold out inducements to other countries, with the result that we have now within the Dominion a cosmopolitan foreign population that constitutes a far more serious problem, alike for the Government and the Churches, than the few thousand Orientals who are domiciled within our borders.

Now, it seems to me that our first duty towards the Asiatic is to see that he gets a "square deal." He has the same natural right to seek a home in this country that the native of any other country has.

Some indeed have a better right, for the Hindu is a fellow-subject, and to assert that any loyal and law-abiding subject of the British Crown shall not be permitted to move freely from one part of the Empire to another is obnoxious to every principle of constitutional liberty and British fair play. And then as to natives of Japan and China, they can hardly be said to be here of their own choice, certainly not by the wish of their respective governments. There was a period within the memory of men still living, when the governments of these empires had little or no intercourse with other nations and desired none. They were quite content with their own countries and desired only to be left alone. They had built around themselves a wall of exclusiveness which they hoped would keep the outside barbarian at bay. But when English and French cannon made a breach in the Chinese wall large enough to let the foreigner in, it did not seem to occur to them that it was also large enough to let the Chinaman out. Similarly when Commodore Perry steamed with his warships into the Bay of Yeddo and knocked with a mailed fist at the gates of the Hermit Nation, demanding a treaty of commerce, he never dreamed that he was opening a Pandora's box of troubles for his own Government. If, therefore, the Englishman and the American demand the right of entrance and peaceful domicile in China and Japan, it is difficult to see on what just grounds they can deny similar privileges to the natives of those lands who come on peaceful errands to the Western coasts of America.

If the coming of these strangers has really created a political and economic problem, it is right and proper to enquire how it can be solved. It would be a fundamental mistake to suppose that problems arising from migrations of the world's populations can be solved by Acts of Parliament or labor combinations that take no account of God and His plans for the world. Still less can they be solved by angry outbursts and mob violence. Let us face this question fairly. The Orientals are here, and a time may come when they will be here in larger numbers. How shall we deal with them? Shall we regard and treat with them as barbarians, a menace to society, to be mobbed, boycotted, driven out of the country? That were only to proclaim that we are barbarians ourselves, utterly unworthy of the freedom of which we boast so much. Surely there is "a more excellent way." These strangers from the far East are human beings like ourselves, of the "one blood," and just as capable, under proper leadership, of rising in the scale of civilization and becoming a useful element in our cosmopolitan population, as are the immigrants from other countries.

Let it be borne in mind that nearly all the Chinese who have come to this country are from the Province of Quang Tung, and belong to the laboring or coolie class—the lowest in Chinese society; and yet in my judgment (and I speak to some extent from personal knowledge) they constitute a far less dangerous element than similar classes who come to us from some of the countries of Europe or of Western Asia. At the same time the coolie is not a fair sample of his countrymen. The middle and upper classes are not one whit behind similar classes in other countries in regard to mental endowments and business aptitudes, and if in the process of national evolution we have to deal with the educated Chinese of the future, we must be prepared to deal with them as political equals and not inferiors. Our relations with China and the Chinese must ultimately be settled on broad grounds of justice and international comity, for in view of the swift changes now going on in that country we may safely anticipate that, in the course of the next generation, China will step into the front rank, side by side with her sister empire of Japan.

It is not too much to say that to-day the eyes of the world are upon Eastern Asia, China, Russia, Japan. The balance of power in Europe attracts less attention than the balance of power in the Orient, and to one of these three empires, or two of them in combination, it must ultimately fall. China will be the centre of international diplomacy for a generation or more to come, and the nations of the West will watch each other with jealous eyes as they intrigue for the position of "political adviser" at Peking. Whether any one of them will succeed remains to be seen. China may choose to do her own advising and to solve her own problems, for she is suspicious—and not without good reason—of outside interference. But it may safely be assumed that the nation which accords the fairest treatment to the Chinese and Japanese within its borders will, other things being equal, hold a favored position in settling international questions with the two great empires of the far East. More and more Canada must do her part in shaping Britain's policy among trans-Pacific peoples. Our interests demand this. In the not distant future—perhaps within a generation—Japan and China will be the principal markets for our surplus products, especially food stuffs, and anything which might induce these countries to adopt a retaliatory policy, which they are quite capable of doing, and boycott our products, would be most unfortunate.

Let no one run away with the idea that I advocate a policy of unrestricted Oriental immigration. That would be a worse mistake, if possible, than a policy of absolute exclusion. We must remember that China and Japan, taken together, have a population of not far from four hundred and fifty millions, which is more than these countries can support. An outlet in some direction is indispensable, and the tide of emigration will follow the line of least resistance. With fleets of ocean liners running from Canton, Shanghai and Yokohama to San Francisco, Seattle, Vancouver and Prince Rupert, the migration of Orientals will naturally be in the latter direction, and if unchecked might assume proportions that would be a real menace to Christian civilization. The instinct of self-preservation, therefore, calls for such regulations as will prevent a too rapid increase from Eastern nations. But is not the need equally urgent to prevent the wholesale importation of undesirables from other nations besides those of the far East? If the presence of a few thousand Orientals, very few of whom are likely ever to become citizens, is felt to be a danger, what about the hundreds of thousands of European foreigners who are pouring into the country with ideals and standards of conduct no higher than those of the Oriental, and who will quickly be in possession of the ballot, electing our legislators and soon having their own representatives in our Houses of Parliament? Surely here is a danger as great as, or greater than, the other, demanding the careful attention of both Church and State.

But all this only serves to emphasize the fact that we are dealing with a problem which cannot be solved by hasty experiments that do not touch the root of the difficulty. Should the small groups of immigrants that have been reaching our shores from China and Japan ever swell to the proportions of a race migration, an exclusion policy will be but a repetition of the famous Partingtonian experiment of keeping back the tides of the Atlantic with a broom. If effective pressure is to be exercised in keeping Oriental immigration within safe limits, it must be applied at Tokyo and Peking, not at Victoria or Vancouver, and the application of the pressure must be by honorable treaty as between political equals, the duty of observing which will be as binding upon Canada as upon China and Japan. But this touches only the future. What about the present? Whether an absolute exclusion policy was ever practicable or wise may be an open question, but it is too late to speak of that now. Canada is not likely to revert to the reactionary policy of deporting

the Chinese or Japanese now here on the sole ground that they are Asiatics. Only the demagogue and the hoodlum demand this. What, then, shall we do with the 40,000 Orientals now in the Dominion, and with others who may yet reach our shores? What is our duty to them?

I have already said that our first duty is to see that they get a square deal. This means that they shall be allowed to pursue, unmolested, any calling of which they are capable which is not inimical to the health or morals of the community; that they shall enjoy equally with the Canadian and the European the protection of the laws, and have equal rights in the administration of justice; that they shall have the same rights in regard to the education of their children as are enjoyed by others; and that, when they show themselves to be fitted for the trust, they shall have the right, should they desire to exercise it, of becoming naturalized citizens of the Dominion. In other words, treat the Asiatic just as we treat the natives of any other country who seeks a home among us. This is not a policy of partiality; it is the principle of British fair play, pure and simple.

But far above all other duties stands the duty of making known to these Oriental strangers the Gospel of Jesus Christ, the universal Saviour of all races of men. God is no respecter of persons, and neither should we be. The salvation of the Gospel, which was first proclaimed to Eastern peoples, is intended for the Asiatic as much as for the European, and its fruits are as manifest in the one case as they are in other. Chinese and Japanese Christians, making some allowance for the short time they have known the truth, are not one whit behind their fellow-Christians of the white races in sincerity, in devotion, in fidelity, or whatever else makes up the Christian character. The evangelization of the Asiatics now in the Dominion will solve the problem that confronts us as nothing else can; and honest effort in that direction, accompanied with fair treatment all round, will, if it accomplish nothing else, at least convince the Asiatics beyonds the seas that Christian civilization is not a misnomer nor Christian faith a sham.

THE CHRISTIANIZATION OF OUR CIVILIZATION.

J. A. MACDONALD, TORONTO "GLOBE."

The men who arranged this programme seem to have had the idea that our Canadian civilization is not Christian. They assumed that there are areas of our life not yet redeemed from heathenism, conditions and agencies and institutions that are not inspired by the Christian spirit or true to the Christian ideal. For this reason they set down as the closing subject for to-night "The Christianization of Our Civilization."

The statement of this subject not only assumes the pagan and heathen character of certain aspects of our civilization, but it also takes for granted that that fact is of significance for the laymen of the Churches. It takes for granted, too, the idea that Christianity has to do, not merely with individuals and with salvation into an after-world, but also with the social fabric, with the organized society of individuals, and with the institutions of civilized life under which we live.

This is a truth which the Church for too long overlooked and neglected or refused to believe. The whole light and force of the Reformation were thrown upon the individual man, upon his conduct and his belief and his destiny, and for centuries the social order under which men lived, and their institutions of business and pleasure and politics, were left as some dark continent into which only a few scattering missionaries were sent. To-day the emphasis is thrown on the social aspects of the Gospel, and the Church is beginning to recognize and to declare the social message of Jesus.

This subject also suggests that all the interests and occupations of men, both individual and social, are to be brought into subjection to the mind and motive of Jesus Christ. Our civilization is the sum total of those institutions and conditions that give character to our everyday life and create the atmosphere in which men live. The problem of this subject is the dominance of our entire organized Canadian life, its government and business and sentiment, by whatsoever is distinctive in the life and teaching of Jesus Christ.

(1) What are the distinctive marks of the life and teaching of Jesus which, if characteristic of our civilization, would stamp it as Christian? Two things are significant: First, the motive of Jesus,

the motive which He made supreme for Himself ,and supreme also for all men and all agencies that took His name; and second, the standard of greatness in life which He set for Himself and for all who followed Him.

The motive of our own lives determines the moral quality of our lives. Our standard of greatness fixes our stage of progress. So is it with our civilization. According as our civilization responds to the motive of Jesus and measures up to His notion of greatness, is it to be a Christian or non-Christian.

(1) How does the life-motive of Jesus compare with that of other men? It has been said by men of old and by men of our own day that power is the true motive alike for men and for nations, that physical force is the determining agent in conduct, that might makes right. It has been said by other men, by our greatest economists and our widest philosophers, that self-interest is the real motive in all the choices of men. Enlightened self-interest is set forth as the highest motive, the supreme motive, of life.

What said Jesus? He repudiated power as either the highest or the most effective motive. With equal decisiveness He rejected self-interest. He took His stand alone against the crowd, and made the motive of all Christian life, His own and all others, not force, not self-interest, but love. That is the absolute note of the Christian life, alike for individuals and for society—love as the compelling motive to all conduct.

"Thou shalt love," said Jesus, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." He lived out that idea among men. Those who answered to it He took apart and taught it to them, wrought it into the marrow and fibre of their lives. Supreme love to God, as fundamental to all true character, and equal love for other men as for one's self, as the determining quality in all human conduct and relationships.

(2) And the standard of Jesus, His ideal of greatness in life, how is it distinguished? He set it Himself in clearest, sharpest contrast. The great ones of the heathen, He said, lord it over the people. That is their notion of greatness—a high place and official authority. That was, and is, the heathen standard. "But so shall it not be among you," said Jesus; "but whosoever would be great among you shall be your servant." Greatness of service He made the standard of greatness in life. That is the Christian standard. If any man, if any community, if any nation would be great, truly great, it shall be by the chiefest and most abundant service to other men and to other nations.

(2) How do those distinctive features of Christ's teaching relate themselves to the representative institutions of our Canadian civilization? Will our civilization stand the test? Is the strongest motive Love, and the highest standard Service?

Go out into what is called "Society" in any social centre. Apply to it Christ's idea. What happens? What happens when into the best families, into the blue-blood aristocracy, there comes with all the compulsion of a supreme motive the sentiment of love to all others as to one's self—love to the common crowd, to the social outcasts, to the unprivileged and the voiceless masses—what happens? What happens when into the ambitious hearts of all those who seek and strive for preferment and high place there comes the idea that greatness, after all, is not in occupying a great position or being called by a great name, but only and solely in doing a great service?

Love as the motive and service as the standard would redeem the social life of our civilization from the cruel selfishness and the vulgar luxury and the half-barbaric rivalries that keep wide areas of society in a meaningless and maddening whirl. There is nothing more un-Christian, more utterly pagan, than the flaunting ostentation and pride and idleness of the members of the House of Have. To parade finer clothes, to eat richer foods, to drink rarer wines is the notion of greatness which is common even in Canada and which material prosperity only feeds and spreads. The Christ-motive and the Christ-standard would change the social butterflies into angels of mercy and the social parasites into useful servants, and he that hath two coats would be constrained to give of his surplus to him that hath none.

Love as the motive and service as the standard would solve the vexed problems of our business and industrial life. Through long centuries there has been strife. Capital has robbed labor, and labor has rendered scamped work and dishonest eye-service. The war is still on. Legislation cannot settle it. Commissions of conciliation cannot compose it. Strikes and lockouts cannot end it. Again Jesus comes in. When the economists and short-cut reformers have failed of any real and permanent cure, and when the philosophers have talked the law of supply and demand, He comes and says: "All law is fulfilled in one word, Thou shalt love." To this side and to that He says, "Love." He of the toil-stains and the nail-prints has the right, for He has loved. Not self-interest but love is His principle alike for capital and for labor. "Ye are

my brethren; love one another; if any among you would be great he shall be servant of all." Not by the theories of Mill or the maxims of Spencer, or the doctrines of Malthus or of Marx, will the sore conflict be ended. Love alone can do it.

Love as the motive and service as the standard will redeem public life in Canada from shoddy sentiment in public speech and from dishonesty in public office and from all forms of graft and malfeasance in public service. In matters political Canada is not a sinner above all the countries on the face of the earth. Our public men are a fair expression of our private character. The evils of our politics are inevitable from the motives and standards of our everyday life. With self-interest accepted as the motive and with self-satisfaction approved as the standard, nothing great or enduring could possibly result. Self-seeking in politics is no worse than self-seeking in business. The cure for its evils must go to the root—the selfishness from which it springs. New laws will not do it. Heavier penalties will fail. There must be a new motive. And so again Jesus steps in: "If any would be great, let him become a servant." Write that motto, not over the door of the council chamber or parliament, but on the hearts of all the people, and of all their leaders. Love for others, and the ambition to serve will cure men of the mania for great offices and great titles. Christianize public life by the touch of the great Master. His motive, His standard, and His inspiration will redeem public service from the pagan ideals that have made it sordid and mean.

Love as the motive, and service as the standard will widen our national horizons, and deliver our people from the bondage of little Canadianism, and give our country a premier place among the nations. The old motives and maxims of national greatness have had their chance. Mere bigness, mere wealth, have shown what they could do. Nations have died from the pride and arrogance of size and power, and to the little lands has been given the glory and immortal renown. To us in Canada the chance comes, with a half continent for our field, to bring forth a new type of democracy, and to show the real worth of "government of the people, by the people, for the people." Shall we do it? Shall we refuse the outworn motives and standards? Shall we hold this land not by the title-deeds of conquest, but by the surer rights of service. World-service is the standard for this new Canadian nation. World-love is the motive. World-brotherhood is the goal.

So all round the circle of our civilization we might go, and everywhere the Christ-idea would redeem, and recover, and bless.

The new spirit would make new the old forms. By obeying the Christian motive and measuring up the Christian standard the civilization of Canada will be made Christian.

(3) How is this to be accomplished? How is the life and spirit and motive of Jesus to be introduced into the life and sentiment of our civilization?

There is only one way. It is the positive way. It is the vital way. Men who themselves are thrilled by the Christ-life and inspired by the Christ-spirit and constrained by the Christ-motive must go into the social life and into the business life and into the political life, and into all other avenues of thought and life, and there live out the Christ-idea.

There is no other way. Laws on the statute book will not do it. The Ten Commandments might be passed as an amendment to the code by both Houses of Parliament, but the Christian character of our civilization would not be affected thereby. But put out into life, into its hardest and most pagan places, one man, one real, vital, virile man, in whom the fire has been kindled and through whom the Christ-life radiates, and what happens? A spark disturbs the clod. There is a new incarnation. A new redemptive centre is established. The world can never again be the same. That happens from one man with the inextinguishable spark and the master passion. What would happen from a thousand men? What would happen if the four thousand men of this Congress went back to the offices, and shops, and market-places, and pulpits of Canada charged with love as the motive of their lives and with a passion for service to others as the inspiration of their ambition? What would happen? There would be something doing in Canada. Changed men would change conditions for themselves and for others. Some of the problems of your Churches and of your communities would be solved. Some of the accursed mountains of evil would be dug away. Four thousand Christ-men could redeem Canadian civilization in this generation.

Not only must this redemption of Canadian life be the work of men, but all spheres and callings of life are the field for such redemptive activity. The middle wall between the sacred and the secular must be broken down. We must believe, and behave as though we really believed it, that there is no secular calling, no secular work, to the man whose "eyes have seen the coming of the glory of the Lord." As men go out to face the problems of life in China and India and Africa with the sense of a great mission on

their souls, so must men go out to face the problems of life in Canada, problems of its commerce and of its polities and of its education and of its great expansion, impelled by the great Christ-motive and obedient to the heavenly vision.

What are the signs? What are the signs that our Canadian civilization is beginning to respond to the spirit of imitation of the Master? What of the night? Hope and cheer. The new spirit is astir in the world—the spirit of Jesus is permeating the life of the people, in business, in industry, you see it now—the first comings of the new day when capital grinds its labor no more, when labor is true to those who employ it—the coming of the Christ-day when love shall serve. In politics, in the nation, it is true. It is true that we sing of "Dreadnoughts" now, but we sing of them only for defence. The most loyal among us would say, "Everything for defence, but not one copper for exploitation or conquest." And in every college, in all the universities of the land, as never before since our history began, there is now a generation coming up in whom the spirit of service is strong, who scorn the sins of the rich because they are idle, who insist that no matter what his ancestor may be, he himself must play his part in their midst, and in the universities of this land on both sides of the border there is a hope for to-morrow because thousands and thousands of men have caught the spirit of the Master and say, "The great thing is to serve." More than that there is a sign on the horizon. The Church itself is being Christianized, and the civilization in Canada will not be Christianized until the Church goes back with all its traditions, and all its machinery, and all its agencies, back to Christ to learn His motive, to catch from Him His great ideas. There is a sound of a going in the tops of the mulberry trees. There is a new call for leadership. There is a unifying of the forces of all Churches to-day, signified by this assembly gathered together in order to make Christian the civilization of the world. And the purposes of God are ripening fast for this new land. Not by accident, not by chance, was this half a continent kept behind till this great day. Not by accident, not by chance, have we in this day in this land, the opportunity to do a new and a great thing for men. Not by accident, not by chance, does Canada stand as the binding link of the Anglo-Saxon world. Not by accident, not by chance, is it that for 3,500 miles of the boundary line between these two great lands there is not a battleship or fort in all its range. And not by accident, not by chance,

would that man be counted a traitor to civilization who would ever suggest that there could come war between these two lands. And Canada, with her hand stretched out across the sea to Britain, across the lakes to the great Republic, binding the two together, for what?—for the world's redemption, for the world's civilization, with a national policy for world-brotherhood. "A nation shall be born in a day," and who knows, who knows, but that the name of the nation, new-born, shall be CANADA?

THE STEWARDSHIP OF LIFE

The Significance of the Laymen's Missionary Movement

DR. S. B. CAPEN, Boston, Mass.

MORNAY WILLIAMS, New York.

The Stewardship of Business Talents and Possessions

J. N. SHENSTONE, Toronto

Missions as an Investment

L. H. SEVERANCE, Cleveland, Ohio.

JOHN B. SLEMAN, JR., Washington, D.C.

The Call to Christian Service - - BISHOP OF HURON

CHAIRMAN ROWELL: So far we have been hearing a statement of the conditions and needs of mission work both at home and abroad. We have listened to powerful apologetics in defence of missions. This afternoon we are coming into closer grip. It is an appeal to the individual man. Our theme is, "The Stewardship of Life." It is a matter of great regret to the committee, and I am sure to you, that Dr. Capen, the chairman of the International Committee of the Laymen's Missionary Movement, under the doctor's orders, is unable to be with us. Permit me to read to you his letter:

> For several months I have been looking forward with great anticipation to being present at your great Missionary Congress in Toronto this week. I have prayed constantly that it might prove to be, in its missionary and spiritual uplift, the greatest meeting that has ever been held either in Canada or the United States. But circumstances beyond my control for the last month have prevented me from being present. May I have the privilege, however, in behalf of the Laymen's Missionary Movement, of sending our sincere greetings to the Canadian National Congress? We on our side of the line have watched with great joy the success which has attended the movement throughout Canada. It has been an inspiration to us, and we have wanted to be as earnest ourselves in our devotion to this great work. It is a great disappointment to me personally not to be present and get some of the spiritual help that is certain to come from your meetings. Please present my regrets to all, and with the assurance of continued prayer that you and we together may be able to do larger things than ever before in this great movement to federate the men of the world in Christ's service.
>
> I am,
>
> Yours very sincerely,
>
> SAMUEL B. CAPEN,
>
> Chairman Laymen's Missionary Movement.

I am sure I am voicing the thought of every member of this Congress when I suggest, on your behalf, that we request the secretary of the Congress to send a telegram to Dr. Capen, and present our appreciation of his greetings, our regret at his indisposition, and our earnest prayer that God may speedily restore him to health, to carry on the great work which lies so near his heart. I take it that we are under orders from the Congress to send such a telegram. Dr. Capen has done further: he has been good enough to send forward to us in written form the address which he would have delivered. I take it, it is the direction of the Congress that it should be printed as part of the record of the proceedings of this Congress.

THE SIGNIFICANCE OF THE LAYMEN'S MISSIONARY MOVEMENT.

DR. S. B. CAPEN, BOSTON, MASS.,

Chairman, International Committee, Laymen's Missionary Movement.

"Go ye into all the world, and preaeh the Gospel to the whole ereation," was the order that Jesus gave to His diseiples; it was positive, personal, comprehensive. The early diseiples took this order seriously and sprang to the task. They threw themselves without reserve against the religion of Rome. They journeyed at onee not only to every part of Europe, but to Persia, India, Abyssinia, Arabia and to far away China. They almost diseipled the nations in that first eentury beeause they felt there was a most saered obligation for them to carry out. They understood "Go" as addressed to them and not for others in generations to eome. Then followed the eenturies of eontroversy and consequent decline, and here we are, nineteen hundred years after these words were spoken, with a thousand million people in the non-Christian world as yet without an adequate knowledge of Jesus Christ. We are not forgetting the wonderful reeord of the past hundred years sinee the beginning of modern missions. Our missionaries have belted the world with their ehurehes, sehools, hospitals and printing plants. They have made new languages, and the Bible, in whole or in part, has been translated into more than four hundred dialeets. The missionary story of the past hundred years has been the miracle of the ages.

Yet we have to confess with shame that this work has been carried on by a small minority of our members. It is not believed that in our Churehes as a whole more than one man in five has taken to himself seriously the command of Christ, or the missionary obligation that rests upon him. If any one doubts this, let me call his attention to the fact that the average gift per member for work in non-Christian lands has been less than a dollar a year or the value of a postage stamp a week, and the gifts for home missions are not very much greater. When we think of how many men are giving fifty, a hundred and some thousands of dollars a year for missions, we see at onee how many there must be who are doing eomparatively nothing to make the average what it has been. Beeause of this

awful neglect I repeat there are a thousand million people in the non-Christian world without a Christ. Out of every three persons in the world, two have never seen a primer or a Bible, and they could not read them if they had. This then is the dark background of the Laymen's Missionary Movement, *a needy and perishing world and a faithless Church.*

The significance of the movement can be said then to be *first* an earnest purpose to bring every man in the church into *loyalty to Christ's command.* Any person can turn his back upon the Son of God; Christ leaves it to each man's individual will to accept Him or to reject Him as he shall choose. But after a man has really accepted Jesus Christ and called Him Master, then he has no further option; the command to "Go" is upon him and he must either respond in person, or sustain those who are doing the actual work. The obligation is not to be passed over to future generations; it is our personal responsibility and cannot rightfully be pushed forward.

Second. The Laymen's Missionary Movement stands for an *intelligent interest* in missions, for only as men are educated will that interest be permanent. We want to reach the men themselves in their own thought and life, for we are sure then that we shall have their gifts. We are trying to broaden their vision and let them see the supreme opportunity of the present hour. A thousand millions in Asia have caught the vision of liberty and self-government, and in some degree of brotherhood. The East and West are touching each other commercially, politically and socially as never before; men are thinking internationally and continentally. We are trying to make them see the bearing of all this upon missionary work and the infinite peril of the civilization of the East coming into clash with the civilization of the West, unless it can be first Christianized. It can be done now; to-morrow may be too late. We are endeavoring to have all men see that true greatness consists in *service.* We must give to live, and the more we give the more we live. We are persuaded that it is ignorance that has prevented some men from being committed to missionary work. They need more information and not more exhortation. Our literature and our public meetings are educational as well as inspirational.

Third. Growing naturally out of this campaign of education and the purpose to make men loyal to the Great Commission there follows naturally a new emphasis upon *stewardship.* As this subject has been specially assigned to another, I will allude to it but

briefly. We are persuaded that much of the disloyalty of which I have spoken arises from an entirely erroneous conception about the *ownership of money*. Too many men start from the wrong premises, believing that what they have is their own and that it is entirely optional with them whether they give anything for missions or not. You ask them for such an offering and they treat your request as one to buy a ticket for a lecture or a concert, like a matter simply of personal choice. We urge constantly the truth that we are not the owners but only the *trustees* of what we have; a difference that is almost as great as that between darkness and light. The question then is not "how much of mine shall I give," but "what part of God's shall I keep for myself?" It is not what we give but what we have left that measures the gift from God's standpoint. We are trying to make men realize more and more the truth that giving is the test of discipleship. If a man is through and through a Christian, "the nerve that runs from his brain to his wallet will be as much Christianized as the one from his brain to his tongue."

Fourth. The Laymen's Missionary Movement stands for the Christian law of proportion in giving and for denominational loyalty. With the introduction the last few years of so many forms of charity and benevolence, money which formerly went to missionary objects is now turned aside into these new channels. The personal solicitation to men, coupled often with much flattery, leads many to commit themselves to outside and often to unnecessary objects, when the missionary organizations of their own denominations suffer. Men will give twenty dollars for some kindergarten in the next street with twenty-five pupils and give you five dollars for the work of their Home or Foreign Missionary Board with millions looking to them for the knowledge of Christ. We are trying to have men see missions in their proper perspective, and then to make their gifts with proper proportions to the interests involved.

Your nation and ours have been giving money for education and philanthropy upon a scale which was not dreamed of a generation ago. We are trying now to have all Christian men see that there is something more important, more fundamental than these and that is *missions*. We are trying to put first things first in the thoughts and gifts of men.

Horace Bushnell a generation ago said, "One more revival, only one more is needed—the revival of Christian stewardship, the consecration of the money power of the Church unto God; and when that

revival comes, the Kingdom of God will come in a day. You can no more prevent it than you can hold back the tides of the ocean." There are signs which would indicate that we are entering upon this revival and that the things which belong to the Kingdom of God are to have the right of way in our gifts.

Fifth. The Laymen's Missionary Movement stands for a Church *so united in its purpose* that it is ready to co-operate in all missionary work. It is not only international, but interdenominational. We have really forgotten our sectarian tags in our common work. It is all for each and each for all. For a hundred years the Church has wasted much of its strength in profitless discussions. We are trying to hush that voice that we may more distinctly hear the cry of humanity and the voice of God.

Sixth. The Laymen's Missionary Movement stands for *modern business methods in all missionary work.* We are trying to make a practical contribution to missionary planning and effort. When Gen. Kitchener went to South Africa a few years ago, a friend said to him, "I suppose the first thing you do will be to reorganize the transportation service." "No," he replied, "the first thing I do will be to organize it." We are trying in many Churches to put organization in place of disorganization and method in place of neglect. We are not attempting to organize a new or independent piece of machinery, but rather to provide a series of interdenominational committees, national, state, local, which shall work in heartiest co-operation with all Missionary Boards. We raise no money for the work and we commission no missionaries. We are simply trying to give greater power and efficiency to every denominational Missionary Board. Our work is temporary and will be completed when we have aroused the men to do their part in sustaining regular missionary work of their Churches. In these business methods we stand (*a*) for a foreign missionary committee in every Church. (*b*) For a missionary plan and the best we believe is for each local Church to have a "missionary budget." (*c*) A missionary pledge from every man. We are trying to reach each with this solemn question, "What are you willing to spend for Jesus Christ?" We speak to the man at the loom and the anvil, in the shop and counting-room, and to the professional man in his office as well. We ask them, and we ask ourselves, what are we willing to give up of time and strength and acquired ability to help bring in the Kingdom of God? How much of what we call our money and which is a part of ourselves, are we willing to give to send the Gospel to our brother in need? To give is

to be like God. (*d*) We stand for more constant prayer without which all our plans will be simply so much added machinery without power to achieve any results.

The comprehensiveness of our plans have made laymen everywhere see the *possibility of the accomplishment* of this task of world evangelization. Already in the United States the different Missionary Boards have accepted their responsibilities for about five hundred millions of people, and more and more it has been shown that by dividing the field the plan becomes practical. It is not the old call to "evangelize a thousand million heathen" which seemed to each individual so hopeless a task, but instead of this, how can we cover our particular field while others are faithfully performing their task by our side? We are bringing the whole army into view by our common work together, and we see our strength instead of feeling as before our weakness. There are some here who will recall the passage in the address of Pres. Harrison at the Ecumenical Conference at New York in 1900. "Once, in an advance of our army, the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith. But one day the advancing army broke suddenly from the brush into a savannah—a long, narrow, natural meadow—and the army was revealed. From the centre, far to the right and left, the distinctive corps, division, brigade, and regimental colors appeared, and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step." What the savannah did for that army this Laymen's Missionary Movement should do for the Church.

Seventh. The Laymen's Missionary Movement stands not only for business methods which mean service, but for a service which means *sacrifice.* We want to join with others in the fellowship of the sufferings of Christ. It is a challenge not only to the best, but also to all there is in every man—his time, talents, means, opportunities, all he has and is and hopes for; and it is just this presentation of the matter which is bringing a wonderful response. Mazzini was right when he said, "No appeal is quite so powerful in the end as the call, come and suffer." This is what is firing our students as never before. This is what is stirring the men at home to be partners in the greatest thing in the world. Men in all

the ages, fired by love to the risen Christ, have been willing to suffer all things even unto death. A sacrifice of that which really costs us something is now appealing to the men of to-day, for at the end of life we shall not be asked how full it was of success but of sacrifice.

Eighth. It stands for the only thing which can save our Churches from the *materialistic spirit* of our age. We have had on our side of the border an old cry, "Save America to save the world." But this movement with us stands for another cry, "Save the world to save America," and with you "Save the world in order to save Canada." There is something infinitely larger than a million of dollars and that is a single human soul. Men and Churches are beginning to see that to save themselves from bankruptcy by and by they must invest their lives for Jesus Christ. Money will be of its greatest value only as it enables us to reach men in the darkest places at home and abroad. The peril of Canada and of the United States is not from without, but from within. We have too often "graft" in city and state and nation. Our safety is in such men as I see before me who will make it known that Canada and the United States, and all Great Britain, are to stand for the trusteeship of the world for Jesus Christ. We need the broadest vision which will give us this noblest purpose. We have come to the hour when to deliver our home Churches from a materialism which is depriving them of their spiritual life and power we need a new baptism of the Spirit which will interest us as never before in world-wide missions. The antidote to the poison of selfish ease is self-denial. Because this movement has been unselfish in its spirit from the beginning, as broad as the world and great as the heart of Christ, therefore it will all react upon our home Churches for good. "He that findeth his life shall lose it, but he that loseth it for my sake shall find it."

Ninth. Our movement stands for the *modern conception of missions.* The old idea was too much like the rescue of a few souls here and there. The new thought has the far broader conception to save and remould the empires and kingdoms of the world, giving to them every form of Christian civilization. While the spiritual needs are the greatest and the first thought, yet we recognize the ignorance of the non-Christian world and we are trying to give them a Christian education. We recognize the physical needs of the non-Christian world, the horrors of the medicine man and of the widespread ignorance of cleanliness and sanitation. We would supplant all this with the Christian physician and the Christian hospital. We

would give the whole world a Christian civilization with everything which this includes.

Tenth. The movement recognizes the *value of time* in missionary work. *Now* is a most emphatic word in our program. A world-wide need is to be met by a world-wide effort *now*. For the evangelization of the world in this generation we stand. The Church has the resources and it is for the men of to-day to accomplish the task which God has committed to them. It makes an infinite difference out on your frontier whether you first plant in the new community the Church or the saloon. And we recognize the peril of allowing northern Africa, for instance, to be over-run by the Mohammedan faith. Delay here means the harder task of Christianity in contact with Moslem fanaticism instead of Christianity in conflict with ignorant heathenism. We recognize that China and Japan have to a considerable extent thrown away their old religions and are seeking for a new one. We can mould them now for Christ; ten years hence the task will be tenfold greater. We are trying to make the men in our Churches see that the day of formal praying and petty giving is over and the day of larger things at hand. In the oneness of our interdenominational work we have recognized that we have one Father and that every man in all the world that is in need is our brother; that we have been sending out single pickets and small detachments of men long enough. The movement is trying to get the whole army in motion, calling out the reserves for the last battle. We are not on a dress parade, but we want men in fatigue uniform who will stay in the fight until the cross of Christ is planted in every frontier outpost and in every darkest corner of the world.

Eleventh. This movement stands for giving a *larger place to prayer* in the daily life of men. Our movement, like so many of the great movements of the past, was born in a prayer meeting. The story of that wonderful beginning you are all familiar with. And in the marvellous uprising of men in your nation and ours, back of it all has been ceaseless prayer. A year ago when I was permitted to speak to a thousand men representing the Methodist Church South, this word came, "20,000 people are praying for you." It is in that spirit that all our great meetings have been held and it is this which is giving them power. To quote a few sentences from Mr. Robert E. Speer: "Deeper than the need for men; deeper, far, than the need for money; aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer. The condition and consequence of such prayers

as this is a new outpouring of the Holy Ghost. Nothing short of his own suggestion will prompt the necessary prayer to bring him back again in power. Nothing short of his new outpouring will ever solve the missionary problems of our day. May God give it to each of us!—the secret and sweetness of unceasing, prevailing, triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ."

Twelfth. This movement stands for a *growing loyalty to Jesus Christ.* It is something more than that which I alluded to in the beginning, namely: loyalty to His last command, but *personal loyalty to Him.* That vision has changed men's conception of everything in life. We are trying to make real the words, "I place no value on anything I have or may possess except in its relation to the Kingdom of Christ."

Nineteen centuries ago a carpenter's son was born in Bethlehem; His nation was despised and He never left the little province in which He was born. The only thing he wrote, so far as we know was upon the ground when the woman who had been such a sinner stood in His presence. His real life was confined to three short years and then He died a felon on the cross. Yet that man, son of man and Son of God, has changed the world. He has wrought for the regeneration of men everywhere. All classes, all conditions, all races have paid their tribute to Him. He is teaching and shaping the lives of men as never before. To make His message of love known everywhere, to plant the cross that represents Him before we die in the darkest corners of the earth, to stand together until the work is done, that is our vision of the Laymen's Missionary Movement, and that which it signifies and for which it stands. May this Master, our Master whom we love and serve speed the day.

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a name, a name, a name,
Can set this land on fire.
Its sound is a brand, its letters flame,
I know of a name, a name, a name,
Will set this land on fire."

THE SIGNIFICANCE OF THE LAYMEN'S MISSIONARY MOVEMENT.

MORNAY WILLIAMS, NEW YORK,

Vice-Chairman, Laymen's Missionary Movement.

The subject of the afternoon is, as has been announced, the Stewardship of Life, and I am asked, in the most regrettable absence of Dr. Capen, to speak to you on that general subject, with specific reference to the significance of this Laymen's Missionary Movement. Now, in considering the stewardship of life, no one of us, I fancy, can get away from the thought of that great parable of our Lord—the parable of the pounds. To each man in this audience, to each man in the Church of God, one talent has been committed, life, and from each man there will some day be asked an answer to the solemn question, "What have you done with life? What for you is the usury of life?" If that question is to be answered satisfactorily it must be because we have caught somewhat the thought of the Master Himself. In considering it this afternoon, and particularly with reference to this movement, there are two aspects—the objective and the subjective. I want to speak first of the objective side of this movement, and to say in beginning that the movement itself is not a movement of men, it is a movement among men. As you have gathered here day by day I am sure you have felt that there was present something beside the vast number of men—a presence felt *through* everyone, but not *of* anyone. In that talk at midnight which our Lord had with the doubting Nicodemus He said, "The wind bloweth where it listeth, and thou canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." The movement, if it be at all what we think it is, is that movement of the Spirit. Now, objectively, that movement is the conception of life held by Jesus Christ. What was it? I think perhaps the most striking phrase, one that was evidently used of Him by those who told first the story of His life, is that used in the sayings, the unwritten sayings first, then gathered up by St. Mark, and later by St. Matthew, that He was "moved with compassion." That was the motive power of Jesus Christ's life. If there was one thing that seemed to impress itself on Him in life it was that the people were as sheep without a

shepherd, and He was moved with compassion. That thought had so taken hold of Him that when He rose and met again that great disciple of whom He had said that his faith was the rock on which the Church itself should be formed, He said to him as He made him give the thrice confession—who had once given the thrice denial—"Dost thou love Me, Peter? Feed My sheep. Dost thou love Me, Peter? Feed My lambs. Dost thou love Me, Peter? Feed My sheep." The living Christ, the risen Christ, had as His motive, that. It was His objective. What is ours? If this movement be born of Him, if this movement is *in* you but not *of* you, what does it mean? It means that wherever the appeal is, there is the response.

What are the appeals to-day? Why, one of the first appeals that came to the Christian Church was the appeal of suffering; and that is the reason that hospitals stand for Christianity everywhere. That is the reason that until Christianity came the hospital was not known. There is the appeal of suffering. It is met in your fair Dominion. It is met in that great Republic across the lake. It is partly met in every civilized land, in large sections of the world. It is not met in heathen lands; that is the reason we have medical missions. Then there is the appeal of want. Who does not know the appeal of want? But you do not know it as it exists in some of the great cities, as I see it day after day in New York City. You do not know it as it exists in famine-stricken India. You do not know it as it exists in China, with her millions of laborers and millions of hidden resources, and her starving people. Then there is the appeal of womanhood. We know that Jesus Christ, as He hung on the cross, bade His friend remember His mother, and the appeal of womanhood met the response in Jesus Christ that raised woman from the slave of man to the glory of our race. And then there is the appeal of childhood. Oh, my friends, have you felt what it is? Jesus did. He looked at things differently from us. When men saw the sparrows they said, "Two for a farthing." When He saw the sparrow, He said, "Not one falls without My Father." When men saw a child they said, "He is a nuisance; put him aside; he should work; let him earn money." When Jesus saw the child He said, "Whoso offends one of these little ones, it were better that a millstone were hanged about his neck, and he cast into the sea. For their angels do always behold the face of My Father which is in heaven." That is the appeal of childhood answered by the heart of Christ. He took

a little child and set him in the midst. And then there is the appeal of the blinded nations. Oh, He stopped at every roadside for the appeal of suffering, for the appeal of want, for the appeal of womanhood, for the appeal of childhood; but when He saw the people His heart was moved with compassion, for they were as sheep scattered abroad without a shepherd, and when the final scattering came and between a darkened heaven and a shuddering earth the Shepherd hung alone, then the Divine Heart broke. Now, that objective of Jesus Christ, the answer that comes to the faith in every life, if you will only make your life quick, is this message of Jesus Christ to Peter—"Feed My sheep; feed My lambs." And until this movement has resulted in something like the feeding of the multitudes for whom Christ died it will not have fulfilled its purpose. But how shall it be? There is a subjective as well as an objective side to this matter. How shall it be? What shall we do? That is the first thing that comes up in the mind of each one of us; What can we do? It came to Isaiah when the message came to him. "Ah!" he said, when the vision broke on him—something of the appeal of humanity, something of the will of God—"Ah! what can I do? I am a man of unclean lips; I dwell in the midst of a people of unclean lips. What can I do?" A coal from the divine altar touched his lips, and I bring to you that coal to-day in the words of the Lord of life, "For their sakes I sanctify Myself." Jesus Christ, the eternal Son of the Father, needing sanctification! "For their sakes I sanctify Myself." You need not seek holiness by yourself. All your forms, all your rituals, all your prayers and all your spiritual exercises are good for nothing if you are doing it for yourself. You cannot be holy alone. It is still true:

> Thou hast on earth a Trinity—
> Thyself, my fellowman, and me.
> When one with Him, then one with Thee,
> Nor, save together, Thine are we.

Sanctify yourselves. But you say, "Oh, I have not the ability; I have not the means; I have not the power." Well, I am just going to give you one illustration. In that magnificent address to which we listened last night by Canon Tucker he spoke again, as Macaulay had spoken before him, of that terribly depressed eighteenth century, the era, in England, of fox-hunting parsons, and hard-drinking squires, when life seemed to have reached its very dullest and lowest level. It was at that time, that, in one little country district

of England, in a little town through which it has been my privilege to go, consisting chiefly of one long rambling street which forks at the end into the poorer quarters, there lived three men, and in a little hamlet outside of it, a few miles away, another man. I will try and describe the scene to you. It is a low-lying land. Through the meadows flows the sluggish Ouse. It was the land of malaria. There was a great deal of sickness there; there was a great deal of insanity; there were but few good places in the town; there were only two houses of any pretensions. One was the vicarage, where there lived a man who was a reformed slave-trader. He was vicar, taking the duty of the absent rector. The only other house of consequence in the town was a three-storey brick house. It was inhabited by a broken-down law student who had been in the insane asylum—they called it Bedlam in those days—and he was living there to get his strength back. A little way off further down the street there was a plain barn-like Baptist Chapel, and next to it there lived the pastor of that Baptist Chapel. Those were the three men who lived in the town of Olney. A few miles away, across the meadows, was the little hamlet of Hackleton, where there was a cobbler mending shoes. They lived in the end of the eighteenth century in and around Olney. What could they do? One cobbler, one reformed slave-trader, one broken-down law clerk, one Baptist minister? This is what they did. William Cowper—he was the broken-down law clerk—according to the testimony of Taine did more than any other man, except possibly Robert Burns, to bring up English poetry to the standard that it now has. He collaborated with John Newton, the reformed slave-trader, in writing the "Olney Hymns" and you sing them to-day. In the little Baptist Chapel there met the first missionary concert of prayer in the world. In that little parsonage alongside of it John Sutcliffe, the Baptist minister, trained thirty-eight men for the ministry, of whom at least twelve went to the foreign field. In the cobbler's shop across the meadows William Carey declared himself for the first mission to India. Four men, in the end of the eighteenth century, who brought in modern missions and sang the Church on its way to heaven. But you say, "Oh, but we have not the talents of Cowper; we have not the power of John Newton; we have not the mastery of men and languages that William Carey had; we cannot even do the work of John Sutcliffe." Let me give you one story more, and I have done. Can you conceive any more unimportant station in life than that of a maid-of-all-work? I heard a story the

other day of a maid-of-all-work, one of those sisters of ours doomed to perhaps the narrowest life that we can conceive of. In an old-fashioned community where they only allowed her one night out of a fortnight, and that Sunday night. She was a Christian girl. She had small wages. What could she do? I am not going to tell you the story of how she saved her wages and gave them to missions, but I want to point out this thought to you, that you, if you have imagination fired by love, can find a way as she did. She went to her bed every night, not as Robert Louis Stevenson says, "weary and content and undishonored," but uncontent, because she felt she had not done her work. And so what do you think she did? She got the discarded newspaper that the family took, and when she went up to her room she opened it, not at the news columns, but at that sad column in which are recorded, day after day, the households over whose threshold the angel of death has passed; and she laid that column out on her narrow bed, and knelt beside it, and she prayed for all those unknown friends of hers whom God had called to pass into the valley of the shadow. Imagination fired by love, it was that that made Mary Magdalen break the alabaster box, and Jesus Christ said, "Wherever the Gospel is preached it shall be spoken of as a memorial of her." Friends, you can change the world. You and I can revolutionize the world. But we cannot do it alone. We can only do it as there is beating, pulsating within us at this very instant that marvellous spirit of God which takes weak men and women and makes of them the eternal saints, which watches over all, and which in the glory of His sacrifice brings all the sons of God to the foot of the Divine Throne.

THE STEWARDSHIP OF BUSINESS TALENTS AND POSSESSIONS.

J. N. SHENSTONE, TORONTO.

Stewardship is comprehensive. It embraces all we are, all we do, all we have, all we acquire. It is more commonly spoken of as applying to one's wealth or possessions, but to think of it in that application alone is to limit the Creator's intent. In God's mind the man is infinitely greater than his money, personality is eternally greater than possessions.

There is the stewardship of time. Time is God-entrusted. We have no right to do what we please with it. We are responsible and we must account for every power, every talent, every attainment with which we are entrusted. Our health, our strength of mind or body, our youthfulness or maturity, our virility, our opportunities, our influence, our sympathies, our social, educational and religious privileges, our power to hate or love, to think, to plan, to speak, to write, our power to grasp world-wide problems, to comprehend great projects and the courage to execute them, the genius of management, of fore-sightedness, our keenness of judgment, our aptness to read the character of men, our quick perception of right and wrong, all these and many more should be held as sacred trusts to be used not for our own advantage to gain the applause or envy of our fellows, but that the Kingdom of God may be seen upon the earth. God owns us. We are his; not only our souls, but hands and heart and head. Every gift of God and every blessing He bestows involves stewardship, responsibility, accountability. It is a solemn thing for a man to have his responsibility constantly increased by the daily commitment to him of gifts of God's goodness and grace. We may forget or neglect our stewardship, we may shut God out of our thoughts and even deny His right to ourselves or anything we have, but that will not free us from the responsibility or the inevitable accountings.

This subject goes to the very root of the problem of missions both as to men and means. We are stewards of the manifold grace of God. A clear conception and proper recognition of this truth involves the consecration of personality to the spread of the Gospel and thus the meeting of the one greatest need of men. Some can discharge their obligation as stewards of personality by going

afield to preach the Gospel, but the many can only discharge their obligations by consecrating their powers to a faithful stewardship of wealth in the interest of the Gospel.

Stewardship means trust, faith, confidence. Wherever there is a trustee there must be an owner—a trustor. If we are the stewards, the trustees, of all these powers we must, perforce, acknowledge that God is the proprietor, the owner. We commonly forget this. We think and speak and act as if we were the lords of the universe. We imagine and often talk about *giving* of our means, of our abilities, of our time to the Lord. Isn't that a misnomer? Can we give anything to God except our hearts? If God owns us then everything we have belongs to Him. The only things that belong to us are those qualities that make for character, our industry, our integrity, our goodness. These no man can rob us of, and we must not barter them away or part with them at any price. They are our very own. God has *given* us a clear title to them and they are ours for eternity. As between ourselves, we may be owners, may barter and sell. In dealing one man with another one may cheat or rob another, and the spoiled one may not be aware of it, but not so in our dealings with God. The withholding of one moment of time, of one dollar of money, of one atom of power, or one item or privilege is already known to Him who knoweth the heart of man.

God allows man to use his possessions, but he never surrenders his ownership. This is not a joint affair. We are not in partnership with Him. All we are and have is absolutely His, and His only. His is an unassailable and indisputable title. And we have all through His great grace, to hold as trustees, to manage, to administer in the sole interest of the owner. The law of the land has one punishment for the man who snatches your purse or breaks into your house and steals, and another and severer punishment for the man who betrays a trust. One of the bitterest feelings the human heart is capable of is that which comes to the man whose friend has betrayed him. The traitor to his country is the man who is execrated of all men; and who shall measure the anguish of the parent who has been robbed of his means and an honored name by a faithless son? If we are children of God, entrusted with the gifts of His goodness and grace and having His good name in our keeping, should we not live carefully and prayerfully and fearfully so that we can return to Him with all rightful increase that by which he has honored us by freely trusting to us? If men will-

ingly acknowledge the rights of their fellowmen to some returns for the use of property or money shall the rights of the Lord God, the Creator, be ignored? Shall He who furnished all the capital and makes possible all the success that comes receive nothing of what is gained? Shall we who furnish so little take all and give God nothing or only a small portion?

Then stewardship denotes freedom of action, in order that the steward may administer his trust with fidelity, wisdom and enterprise, which are essential to the proper discharge of the duties of his office. Reason, conscience and a heart of love have been given us that we may act well our part with no shadow of excuse for failure.

It is a mistake to think that stewardship has to do chiefly with our givings. Giving is not the first thing, but the last. When we have given that which we have acquired our stewardship ends. The responsibility of stewardship begins with the power to do or acquire and is increased as we exercise that power. Our ability to earn wages or make profit out of business, as well as our opportunities to do so are God-given. Without God men can do nothing. If we are successful we must not take the credit to ourselves, ignoring God's goodness and grace. King Nebuchadnezzar boasted, "Is not this great Babylon which I have built?" and his kingdom was taken away from him. We are to beware of leaving God out of our calculations in our enterprises, and of forgetting Him and our dependence upon Him when we have succeeded. We cannot acquire or hold anything except by God's will. What God undertakes to bestow upon a man nothing can prevent his receiving, and what He undertakes to withhold no skill or cunning of man can obtain.

Christian men should therefore engage in business or other avocation as trustees for God. They are as surely called to serve God as is the Christian minister or missionary. No man's life is going to count for much that is not possessed by a sense of a Divine calling and mission. We must not say that one part of our life is secular and another part religious. If we are faithful trustees it will be all religious.

It matters not whether the income or increase be small or great, in fact we are to be held accountable for neglect to earn an income, to make a profit, if God has given us the power to do so. It is the duty of some men to make a great deal of money because God

has given them that talent, and it is as wrong to bury *that* talent as any other.

The only conception that is permissible of a true stewardship of life is that every dollar shall be gotten honestly according to the standard of justice and equity in the Word of God. This applies alike to laborer and capitalist, manufacturer and consumer, seller and buyer, lawyer and client, etc. The relationships which men bear to each other must all be brought under this standard. The man to whom God has entrusted much will not be governed by selfishness and greed, but will be a blessing to others. Every business transaction should be governed by this Divine law of stewardship and should conform to it. Then the unbelieving world will see a demonstration of the reality and power of Christianity in every day life that will be absolutely convincing, breaking down every objection, silencing every criticism and constraining men to become followers of the Lord Jesus Christ.

Then there is the hoarding and spending of wealth. The servant who hoarded his lord's pound was reprimanded and deprived of his pound which was given to him who had made good use of his lord's property, and returned him his own with interest. We make a great mistake when we suppose that the way to get rich is to hold back and hoard up and stow away. James says, "Your gold and silver are rusted and their rust shall be a testimony against you." It needs friction—the friction of use.

There is a distinct call to business men to serve God in their business, and by their business, and the first note of that call is that we should be true stewards in the acquisition of wealth.

The first missionaries were business men who were called to leave their nets and apply their business talents and knowledge to the advancement of Christ's Kingdom. They had been fishers in the sea, now they were to be fishers of men.

Man only can contribute inherited and developed business abilities to the spread of the Gospel. In our giving we should bear in mind the magnitude and glory of the work to be done for Christ. The business that has been committed to us is the greatest in the universe. It is an enterprise the most gigantic, the most stupendous, that confronts mankind. When Christ on Olivet spoke the few simple words that sent his disciples to every part of the then known world he started an enterprise that could only have been conceived in the mind of an omniscient God. Every man upon the face of the earth or who ever did or ever will live in the world is con-

cerned either as subject or object, either as cause or effect. The attractiveness of mission work to world-conquering business men should be its far-reaching, its courageous, its gigantic plans. Men whose thoughts are world-wide, who have successfully exploited the recesses of the earth for the sale of their goods, who have girdled the earth with the output of their factories, have within them the forces, given or attained and developed, that should conquer the world for Christ if only these forces are loosed in conscious and consecrated conception of stewardship in their wealth and personality. The world needs winning and we men need a world to win. Jesus' command furnishes the incentive to bring out all that is biggest and best within us. We are big enough for the biggest thing that God intended us to do, to carry the Gospel of the grace of God to every creature.

He asks us to go to all men and tell them about His love and sacrifice for them, and He asks that everything we have and are be held and used for winning men, a whole world of men.

Never before in the world's history were the business men so prominent, or of such great influence as they are at the present time. The manager of a great railway now has as many men under him as would have served many of the old kings for a first-class army. Single individuals have accumulated more wealth than formerly belonged to a whole Empire. Business has been reduced to a science. The elements of success have been analyzed so that you can view them, can handle and harness them. Promptness, thoroughness, shrewdness, faithfulness, quick perception, keen judgment, independent thought, carefulness, courage, these are some of the things in the make-up of a successful business man. Add to these honesty, truthfulness, liberality, righteousness, you may have a successful Christian business man.

If we would give the same energy and intelligence to the work of missions that we now give to our own private business affairs, then the proposition to evangelize the world in this generation would be accomplished. If the astuteness, the restless activity, the thoroughness, the ability to comprehend great projects and the courage to execute them that belongs to Christian business men the world over can be enlisted with a true conception of stewardship, there will be a force unloosed that will bring the Kingdom of God rapidly upon the earth.

MISSIONS AS AN INVESTMENT.

L. H. SEVERANCE, CLEVELAND, OHIO.

You are interested in missions because the "Light of the world," has touched your own hearts by His love for the entire human race. Dr. Zwemer said, yesterday, that "India was a water-tight compartment of caste." That is true. I saw in Colombo, Ceylon, a Bible class conducted by Mr. Harte, of the Y.M.C.A.—some of you know him—and there were three Buddhists, one Mohammedan, one Singalese, one Tamil, one Burgher, one European, one Malay, one Parsee and one American in that class. This is indicative of the change that has taken place, and it also indicates that India's water-tight compartments are leaking somewhat. In that same town of Colombo, at the old Wolfendahl Church, I saw seventy-two young men and women stand up before the congregation and make a public confession of their faith in Jesus Christ, and Mr. Harte, a layman, delivered the address on that occasion. Now it has been said that the Laymen's Missionary Movement is not a good movement, for the reason that there is danger of the laymen doing all the preaching. I do not believe that this is true; but if the laymen are willing to help in this way, we ought to be thankful that we can join hand to hand in going forward to conquer the world for Christ.

In Kolhapur they were having a great celebration. The daughter of the Rajah of Kolhapur was to be married shortly, and they had been having ten days of festivities. The Rajah was very happy. His daughter was to marry a Prince, and the town was given over to gaiety. Banners were hung out, streamers were flying, and the people stood with their eyes wide open to see everything that was going on. In commemoration of this great event in his family, the Rajah made a promise, or an offering to the people, of this kind: to every couple who married at this particular time he would make a present of 100 rupees. Of course, there was a great rush, and how many do you suppose I saw there one morning? There were about fifty couples waiting at the Rajah's door to have the marriage ceremony performed and to get the rupees. What kind of people were they? Some of them were children of six years of age—think of it! The others, men and women up to forty years. One day on the way to Seram-

pore, to see where Ward, Marshman and Carey had lived, and to visit the place that they made historic, and which is to be made a centre of Christian influence in the days to come, by the Baptist brethren in the re-establishing of their college and seminary, I met at the Calcutta depot a young lad, eight years of age. He was dressed like a gentleman. He wore a cap without a visor, a light colored jacket, his hands were gloved and he carried a little cane. I said to the father, "The young man looks very nice this morning. Are you going on a journey?" He replied, "Yes, my son is to be married." I asked the age of the lady. He replied, "She is six years of age." Friends, that is the condition of things in India. Marriageable at six years of age! Should there not be a change in that country? Yes, and we can see some signs of its coming.

At Kolhapur I attended a Communion service, where nearly two hundred people were present. As usual, there were slightly more women than men. It was a solemn occasion. I could not help thinking, as I sat at that service, with these dark visaged men and women, that the spirit of God had touched their hearts and opened their minds, so that they recognized in Jesus Christ the Saviour of their own souls. This is what is going on in far away India. Friends, the Gospel of Jesus Christ is conquering the world, there is no doubt of it. You cannot travel through the East without being impressed with this fact.

At this same town of Kolhapur, I visited a school at which there were about fifty boys. Upon being invited to address them, I asked Mr. Simpson, their teacher, "What shall I talk about?" He replied, "Ask the boys." I said, "Boys, what shall I talk about?" They replied, "Tell us about the wonderful work in Korea!" Now, Korea is fully six thousand miles away. How had these boys, down there in Western India, heard about Korea? I don't know! In some way the story of the wonderful work in Korea and Manchuria had swept over the seas, over the country and came down there, and those boys knew something about it, and wanted to know more. Seven of them were to be ministers, and they were looking forward to the day when they could go out and preach the unsearchable riches of Christ.

Of course, India, as has been said, "is a water-tight compartment of caste." The lower caste has no place in the thought or fellowship of the higher caste, but do you know, as of old, "the common people heard Him gladly," so in India, these low castes,

the sweepers and leather men, are turning to Christ. They are hearing the message and accepting it. What they need is teachers that they may be properly taught. Recently at Mainpuric, fourteen men and women were sent from the training school and bidden to preach to these people and to teach in their villages, and thus the missionaries are gradually educating native men and women for Gospel service. It is slow and tedious work. Some of these could not read six years ago; to-day they go out and expound the Gospel, and lead men and women to Christ.

I was at Allahabad during the Mela, one of those great feasts which usually occur in February. I do not know the full significance of the thing. I can say, however, that it was an immense gathering of people. The day before, on our way to the city, we passed railway trains crowded with people, and saw many pilgrims walking along the road, carrying their baggage either on their heads or backs, and in their hands their little brass water bottles, on their way to this Mela. They were all journeying toward the junction of the Ganges and Jumna Rivers, a place which is considered sacred, for the purpose of bathing in these sacred waters, that they might wash away their sins and start afresh, in perhaps two senses. It was a great sight. How many were there? I could not say. It was estimated that there were from half a million to a million people. You saw them far out on the plain, out of the city, in the suburbs and near the fort at Allahabad. They covered the whole plain and down at the river banks they were crowded as thick as they could be. There were all sorts of things going on. A lot of fakirs were there. It is said that there are about 4,000,000 fakirs in India, and these men do nothing but live on the credulity of the people. The people support them because they fear them. They think that some evil will come upon them if they fail to do something for these fakirs, or so-called holy men. One witnessed many strange sights at this Mela. One of these was a number of deformed animals, which were called holy because of their deformities, but a particular gray calf, which a man and his wife had brought the priest, evidently desiring some special blessing, interested me. The tail of the calf was twisted so as to form a loop. The woman held the tail of this calf in her left hand while the priest recited some formula which the woman repeated. In her right hand she held a wisp of rice straw, over which the priest poured water from his brass water bottle. The woman then sprinkled the calf

several times. I looked the priest in the eye. He noticed the searching look. There was a merry twinkle in his eye. You know what that means; he did, too. He tried to keep a straight face, but he could not do so. The woman and her husband looked very demurely, and the priest nodded his head, to signify that it was all done. The priest got the calf. I don't know what the woman and the man got. Friends, that is one of the ways these people are hoodwinked in India. There were men sitting on beds of spikes, not sharp enough, however, to do harm, claiming they were holy men and expecting alms from the people. Other men were telling stories, and as I stood on the outside of a crowd where one of these men was the centre of attraction, a well-dressed Hindu came to me and said, "I am a high-caste Brahmin, I don't believe in anything this man is saying. He is trying to impose upon these people. He is a disgrace to our race." Here was one respectable man who frowned upon the things that he knew were wrong. While I was amused by many of these things, I was deeply impressed with the great need these people have for enlightenment. Because of their superstitution the people seem helpless.

I must pass on to China. China is awakening, as you all know. You are reading constantly about it. She is stirring herself as never before. It seems almost a dream. The things that are occurring in China to-day were undreamed of a few years ago. It is hard to realize that such tremendous progress is being made. Open doors for missions, schools everywhere, a school system being put into operation that is to go on progressively for several years, and construction of buildings for the education of the youth. What does China want to-day? She wants school teachers! Where is she going to get the great number she requires? It is hard to answer. Only last week I had a letter from one of our teachers in China about his school. He said that two high officials of his town came to the school recently and distributed $200 in prizes to the students. After the school examinations were over, these same officials asked for a list of the pupils and their class standing. Why this inquiry? They are seeking to find teachers for their schools. Mr. Rockhill has said that the only places where the Chinese can secure the best teachers is from the mission schools. At Nanking there is one assistant director of education in that province of 65,000,000 people, who is a Christian and a graduate of one of the mission schools. Such facts are encouraging.

At the Normal School, at Nanking, there are ten Japanese and a few Christian teachers from the mission schools. In a paper, the other day, I read exactly what I had seen with my own eyes a little over a year ago in Nanking. In their large Normal School building, where there are accommodations for five hundred students, they have a large amount of costly apparatus and instruments in their physical and chemical laboratories which were not being used, and the question was asked of one of the teachers, "Why don't you use these instruments in the study of the sciences?" He replied, "Because we have no teachers who can teach the sciences."

Now China is advancing into a system of education without teachers, and how many teachers does she want? She wants a million. That is not an exaggerated statement. I repeat it, she wants a million teachers for her schools. There are 400,000,000 people in China. One-fifth of these are of school age; that is, 80,000,000. They need one million teachers for 80,000,000 students, allowing eighty scholars to one teacher. It is a tremendous task China has before it. Now is the time for us to go in and help by sending a large Christian force to China to work in educational, as well as evangelistic lines, and there is where unity of work can be so helpful. My friends, if our several denominations can get together in this work and do it jointly, instead of having separate schools at an increased expense, we can do more with the same amount of money, and the work will be done more efficiently. Many of the missionaries are leaders in this movement. They are trying to bring about a coalition on the field, and in some places this has already occurred. I hope this spirit of unity will continue until all our work, at least in Oriental lands, may be wholly carried forward by one Protestant Church. To my mind it is the only business way of doing the work that we have to do.

Are these Chinese capable of Christian education? Of course, they are! That goes without saying. A Chinaman is about as smart as any man in the United States if you give him a chance.

I was in a girls' school in Canton. You know they have not thought much of the girls over there. I said to Miss Noyes, the teacher, "Do your girls commit much to memory?" She replied, "Oh, yes, we have six girls who can repeat the whole of the New Testament." I wonder how many in this audience can do that. I think we would like to have those, who can, stand. Well, now, that is not unusual. They have a way of memorizing that is wonderful. Platform speakers would covet the art of memorizing such as the

Chinese possess. Why, there is a blind boy at Nanking whose name is Dug-Wan. He can recite the New Testament in turn with any of you. You may have your book and read from it, and he, with his closed eyes, can come in with the right verse at any time in any portion of the New Testament. That is a sample of Chinese ability. He plays the organ. He knows every tune in the book. You can give out a number and he knows the hymn; he will play it for you, and he also knows the words as well as the tune. Friends, those people over there are bright. They have great capabilities.

Now, there are business men there. They have a great rolling mill and a blast furnace at Han-Yang, and do you know I tried to buy some of their stock, but they laughed at me. I wanted to buy it because I thought it must be a good thing, and you know we always want some good things, particularly if we wish to make an investment. I wanted to make an investment in China. They said all this stock is valuable because they have the coal, the iron and the limestone not very far away, and labor there is only twenty-five cents per day. They are making rails and structural iron at this mill and I saw some pig iron loaded on the steamer "Seneca," which came to New York City. I met a gentleman in Buffalo who told me that his firm bought that pig iron. Friends, they are already shipping their pig iron to this country. We want to make trade relations with China. We do not want twenty-five cent labor to compete with our labor in this country; do we? Some great business problems are before us, and what we want to do, not only from the business standpoint, but from the Christian standpoint, is to extend a helping hand to these people when help is needed, and who need help and direction at this present time. This is the duty that is upon us.

What are we going to do about the evangelization of China? Are we going to give $5 a piece, on the average? Well, friends, I am going to leave that with you. China is awakening. Now is the time that we ought to be there with a strong Christian force to lend a helping hand leading China, not in Confucianism or Buddhism, for that is the way she will go if we do not help to evangelize her. This is the opportune time. They are seeking Western education, and we should rapidly extend our educational work. In the Shan-Tung district we have united with the English Baptists, and a few days ago the Anglicans came in and joined us in this school work. In Hang-Chow, the Southern and Northern Presbyterians have been united in school work, and the American Bap-

tists are asking if they can join us, and we say, "Yes, we are glad to have you." In Nanking, the Northern Presbyterians, the Disciples and the Methodists have already made a compact, and they are only waiting for us Presbyterians to put up our share of the money. We have a man out in the field hunting for it, and he is going to get it. Now these are some of the things that are going on to-day in China. Are we having as large a part in China's education and evangelization as we should? The thing for us to do is to assume our individual responsibility and not evade it. That reminds me of a story I read from Dr. Jacob Chamberlain's "Life in India." He told about twelve men who were making a pilgrimage, and as they were going along they came to a stream which was swollen from recent rains. They questioned whether they could get safely across. They all got into the stream; one went here and another there, and as they came together on the opposite side, they began to count to see how many were there. One man counted up to eleven; another man counted eleven, and he did not know who was missing. Then another man tried, with the same result. Finally they went to an old woman, not very far away, and after counting, she said, "Oh, you are all here." They said, "Oh, no, we counted three times, and there is one gone." So she prepared a little soft clay and told them to put their noses down in this clay, and when they did so they counted and found that there were twelve impressions. Ah, yes, but do you see the point? We are too apt to overlook our own responsibilities. That is the trouble with us! You and I think it is for the other fellow to do. It is not! We cannot count ourselves out!

I must say something about Korea. Korea is a country that I love. Why? Because it gives such hopeful evidences of becoming a Christian nation in a few years. The people are affectionate, kind and gentle, and although they have been overrun all these centuries past by China, they have just emerged, as it were, from their chrysalistic state. Twenty-five years ago the first missionary, Dr. Allen, was sent to Korea, followed the next year by Dr. Underwood and others. This year they celebrate the twenty-fifth anniversary of that event, and now there are about 200,000 Christians and adherents in that country. These Koreans are susceptible to Christian influences. Let me give you an illustration of this fact. The first seven medical students were graduated in Korea last year at the Medical School under the care of Dr. Avison, a Toronto man, who has charge of the missionary hospital at Seoul, and the

medical educational work. It is a noteworthy fact that the resident, Prince Ito, gave to this class their certificates, which are numbered from No. 1 to No. 7, and are the first medical certificates ever granted in Korea. One of these graduates wrote Dr. Avison, "I am trying to be especially careful in conducting the dispensaries which have been opened in the Central Church, because I realize that not only will I be judged by my work, but the reputation of my teacher is at stake, and my acts will redound to my teacher's glory or bring discredit upon him. I go to the hospital daily and teach the new students, and the hard work and trouble my teacher underwent for so many years to teach me and my associates I now more than ever appreciate, and I trust it is now yielding some reward and honor to my teacher, for I am trying to be helpful to those under me." Friends, this gives you a little insight into the Christian's heart in Korea. I could tell you of many such cases as this.

In a letter from a missionary the other day, she wrote that she had received a letter from the elders of her home Church, which is supporting six missionaries now, and in this letter the elders said, "When they hear of any trouble in Korea, they get together and have a prayer meeting, and pray that she may be protected and cared for," and they add, "If there is any serious trouble, come home at once." This shows the love and the affection of the Church at home for the missionary on the field. Are any of your Churches as thoughtful, and do you remember your missionary daily? In that very same Church, a short time ago, one of the elders said, "I will support three missionaries and their wives for five years in Korea." That elder went out and "found his brother," like one of old, and his brother said, "I will do likewise," and they added that they would build houses for them to live in. Friends, we should follow the example of these men, and have that same missionary spirit, sending out our representatives to the foreign field.

I have lived in the home of a Korean missionary where this little book (holding it up), the prayer calendar for missionaries living in Korea, has been used daily. The head of the house reads the name of the missionaries who are the subjects of prayer for that day. He reads also the names of the missionaries in the calendars for prayer, of both the home and foreign missions, and lifts his voice in prayer, that God's Spirit may guide and lead His servants in the home, the foreign and his adopted land, in the great work

they have to do. Friends, are we as mindful of those who are so far away from us? Are our hearts out with these friends in those far-off lands, where home and friends are so far away? Do you daily pray for them?

I was on a missionary journey one day with Dr. Avison, and we heard a tremendous noise in a house by the roadside. Streamers were hung on the outside of the house. On the inside there were more streamers, some of them long ones. On one of these, written in Chinese characters, it said, "This man, Pak, is thirty-four years old. As he is very sick, will the evil spirit come out of his body and go away, and not come back any more." The man had inflammatory rheumatism. The room in which he was lying was eight feet square. In this room was a man with a drum, beating it with both hands. He also had cymbals with which he made a great noise. He was trying to drive the evil spirit out of that man's leg by means of this noise. In the room was a bowl filled with rice and another full of kimchi, a pickle that Koreans are fond of. This food was to satisfy the appetite of the evil spirit. In front of the bowl was the exoreist. You recognize him because you have read of him in Scripture. A paper net was hanging from the ceiling to catch the evil spirit as he came out of the man's leg. Now, friends, that is the condition of the Korean mind to-day. Their religion is merely one of superstition, and a belief in evil spirits, and this is one way they try to drive the evil spirit out of the body. I might add that Dr. Avison gave the wife of this man a prescription. She went to Mr. Miller and had it filled, and the husband recovered. I am sorry I cannot say that the man became a Christian. However, such things as this cannot exist long where the missionaries are as faithful and as earnest as they are in Korea to-day.

What are our missionaries doing? They are doing valiant work; they are working faithfully and well, and, friends, if you want to find a thoroughly consecrated man or woman, you will find them on the mission field. There they are. They are standing firmly. They are standing for righteousness. Great as are the odds and opposition against them, they struggle on and try in every way possible to accomplish the work which they have gone out to do. Oh, how often my heart has ached for many of our missionaries, as I have seen them in their homes and witnessed the work they are trying to do. They frequently said to me, "We are going to come out short this year." Why? Because we expect them to do a larger work than we provide the means to do it with. Because of our

failure to provide our Boards with enough money to carry forward the work as it ought to be done, we often compel our missionaries to drop work which is most important, and to forego any advance which opportunity presents to them. Our missionaries are our representatives, our generals; they are managing the campaign at the front. We should respond to any demands they make upon us to the full extent of our resources. What we want to do is to get under ourselves and lift ourselves up out of this indisposition. What are we doing for home missions? Why, look at our schools and colleges, all through the land. Look at our hospitals, insane asylums, homes for the aged, and all the various forms of charity we have in this country, and yet do you realize that it is suggested as a point for us to reach, that we should only give $5 annually for foreign mission work. We are attempting to convert the whole world at an annual cost to each of us of $5.00. Friends, when you and I say the Lord's prayer, and ask the Lord, as we repeat that beautiful prayer, and say, "Thy Kingdom come," suppose the Lord should ask us how much we wanted the Kingdom to come, and we would reply "$5.00 worth." Friends, it is a solemn question. Is that the extent of our interest in the Kingdom for this year? How much prayer can we put with that if we are able to do more? The question is for each one to answer for himself.

MISSIONS AS AN INVESTMENT.

JOHN B. SLEMAN, JR., WASHINGTON, D.C.

Mr. Chairman,—I have the honor this afternoon of adding a few words to what Mr. Severance has been saying about the investment we have been making in missions in the far East. If I could talk to you all the afternoon, I could not give you my impression of the great value and success of Christian missions in Korea. Think of it! Less than twenty-five years ago the missionaries entered the Hermit Kingdom, and to-day experienced men tell us that unless all signs fail, if the present rate of increase is continued, Korea will be the first of the non-Christian nations to become a Christian land.

Two years ago I had the honor of representing the Laymen's Missionary Movement as one of the commissioners who went to the far East to see our missions at first hand. Mr. S. W. Woodward, the president of the American Baptist Missionary Union, and I travelled together and visited Japan, China and Korea. The days spent in Korea came towards the end of the trip, and the impressions gained there were the most gratifying of the whole journey.

On the first Sunday of our visit we attended service in the principal Methodist Church in Seoul, the capital city of Korea. Imagine our surprise and joy when we learned on arriving at the Church that sixty-five were to be received into the membership that evening. Our surprise was even greater when we found that forty-five of the sixty-five were men, and that many of them had been on probation for two years, and had been the means, in many cases, of leading others into the Christian life before they themselves had been received into Church membership.

While in Seoul we discovered that one of the outstanding features of missionary endeavor was the Severance Hospital given and supported by the gentlemen who has just preceded me, and administered by that prince among medical missionaries, your own fellow-countrymen, Dr. Avison, under the direction of the Presbyterian Board of the United States. In the basement of this hospital we found doctors and students at work in the preparation of the first books on medicine in the Korean language, which books were being mimeographed, and the charts and illustrations supplied by the same process.

Another most interesting evidence of the success of the missionary enterprise was the large and influential Young Men's Christian Association in Seoul—an organization which a few months ago completed a building, which is, with the exception of the Emperor's palace, the best building in all Korea, a building which is now teeming with activities, religious, social and educational.

Fifteen years ago the city of Pyeng Yang, with a population of 50,000 was the most desperately wicked city in all Korea. The life of a stranger was not safe there. When Dr. Moffatt and Mr. Lee went from Seoul to Pyeng Yang they found a resting place for a few days, but then they were driven from the city by an angry mob. They persevered in their efforts, and a few months later, armed with better credentials than before, they came back, and this time they were able to stay. In the fifteen years since then that community has been absolutely transformed, and when we were there it was dotted with churches: there were schools of every grade and variety, from the primary school for boys and girls up to the college; there was a theological seminary in which there were eighty students being trained, and the whole atmosphere of that place had been absolutely changed. It was our privilege to go out on the annual picnic of those eighty theological students, and to join with them in some of our American games as they enjoyed their holiday, and on that same evening one of the Presbyterian missionaries took us with him to the mid-week prayer service, in one of the largest Presbyterian Churches. There were 1,800 people present, while in the six smaller Churches of the city there were at least 1,600 other people in attendance at prayer meetings that evening. We were told that these were normal figures. As the Koreans have become converted they have become evangelists. They have really appreciated what was the meaning of the word Gospel, and they have gradually caught the good news and carried it out to those in the regions round about; and all about the neighborhood of Pyeng Yang, as indeed in every section of Korea, the Christians have gone out on evangelistic tours, and there are groups of Christians banding themselves together and organizing Churches, and schools are being established, and everything is being done that will bring about Christianity in a country that knew nothing but darkness a few years ago. Fifteen years ago there was not a school of any sort in Pyeng Yang. When we were there we saw representatives of the 6,000 boys of the schools who came together for annual field sports, and as they marched out to the field with their natty

little uniforms, I felt that that was worth the whole of the cost of the enterprise alone—to see the redemption of the lives of those boys from ignorance and from nothingness. But there is a greater and deeper significance to all of this than education, and to my mind there was an even deeper significance than the work of the home evangelization which we saw on every hand; and that came in an incident that marked the close of that great prayer meeting to which I have alluded. The music that evening had been led by a young Christian Korean, a boy of about eighteen or nineteen years of age; and at the close of the service, as the time of prayer was drawing to an end, this young man rose in his position on the platform and began to pray. As his prayer proceeded he became overcome with the emotion of his thought. We could not understand what he was saying, and so we leaned over to the missionary who had accompanied us, and in a whisper we asked what he was praying about that moved him so deeply, and this was what the missionary told us, "He is praying that the blessings of Christianity that have come to Korea, and mean so much to the people, may be carried to the nations that know not God." And the other day in Washington that very same missionary told me that that Church had raised a foreign missionary fund and had sent one of the theological students, who had played games with us on that beautiful May day at Pyeng Yang, as a missionary to one of the islands of the sea near the country of Korea. If men who dwelt in darkness only a few years ago, can, out of a poverty that we know nothing about, but out of a devotion that is greater than most of us know, send their representatives to tell the good news to those of their neighbors that have known it not, shall not we into whose hands God has given so great an abundance of this world's goods, such great opportunities for education, shall not we in our day and generation do our part?

THE CALL TO CHRISTIAN SERVICE.

HIS LORDSHIP THE BISHOP OF HURON.

Mr. Chairman and Brethren,—I am not sure what right I have to be in this meeting. I am not a layman; I am not a missionary; and I have not visited the mission field; and so I am not sure if I have the right to be present and to address you. All who have addressed you hitherto have been laymen, and they have some warrant for addressing you. I feel like a black sheep among these goodly brethren. However, I want to assure you all that I once was a layman myself, and that the call of the Church, the call of Christ to service, came to me when a layman; and that the best answer I could give to the call of Christ as a layman was to give myself to His service. Now, I was not aware that there was a general subject this afternoon, and that mine was a sub-department of the general subject, and therefore I took the Call to Service in its widest sense, and in the sense which I thought alone would be considered by this Laymen's Missionary Meeting, namely, the Call to Missionary Service; and that is the aspect of the subject which I have thought about, and which I had intended to speak upon to you to-day. I want to tell you, however, that I have one reason, perhaps, for appearing among you, and that is this: that, apart from giving myself to the service of the Church as a clergyman, I was once an accepted missionary to Karachi in the north of India, and it was only the mandate of the doctor that prevented me from being, if the Lord had spared me, a laborer to-day in the north of India instead of in Canada. Now, I thought that if I endeavored to set before you how the call to service came to me, and how it appeals to me who was once a layman, it might not be without its value to you who are now laymen; because I think when you go home from here you would like to have something to say for the why and the wherefore of this movement. I shall therefore endeavor as briefly as I can to set out before you the call to service, or to missionary service, as it has come to me—a call which makes me still consider missions, and especially foreign missions, the greatest work of the Church. Now, God speaks to us in two ways. He speaks to us through His Word written, and He speaks to us through the language of events. The words of Christ in the Word written are very familiar to us all—"All power has been given unto Me in

heaven and in earth; go ye therefore and make disciples of all the nations; I am with you." It is not necessary in an assembly like this to dwell at any length on that commandment, and probably it has been already dwelt upon in this Congress; but I would ask you to remember this about it—that it is the command of Christ, and therefore the man who says, "I don't believe in missions," really says, "I don't believe in Christ." You should compel the objector to face the real issue, because the real issue is not whether he believes in missions or not, but whether he believes in Christ or not; and when Christ says, "Go," the man who says, "No, I don't believe in them,"—it is in Christ he expresses his unbelief, and not in missions. Then this one other word I shall say on this point, and that is that this command is invested with all the seriousness and all the solemnity of a last command. I would like you to remember that. When friends part they reserve their most important communications to the last. When parents leave, how we treasure their last words. When generals enter into the battle, what soul-stirring words they endeavor to impart to their men and to their lieutenants on those occasions. Now, the last command, and therefore invested with all the solemnity and all the importance of a last command to the Church of Christ was—"Go and make disciples of all the nations." That is all I shall say on the direct words of Christ. I would like to dwell at a little greater length upon the indirect words of Christ to us.

God speaks to us, Christ speaks to us, through the language of events as they march past in the history of the world; and as we look upon the condition of the world to-day the voice of Christ to us is this—"Lift up your eyes and look on the fields, for they are white already to the harvest." I would ask you to remember that God speaks to us through the crises and through the opportunities that occur in the history of this world; and we have to study these crises and opportunities which happen ordinarily as ordinary events. We have to study them if we would do our duty in our day and generation. Now, capacity and opportunity determine our duty. If I have the position and the opportunity to save a man from drowning, it is my duty to save him, whether there are any words of command or not. If I am in the position and have the opportunity to avert a railroad accident, it is my duty to do so; I would be a criminal if I refused to do so. If I am in a position and have the opportunity of saving a man from missing the end of his existence, from making an eternal blunder of life, it is my duty, surely, to do so. Now, remem-

bering this, then, that God speaks to us in the language of events, and that we are to take our capacity and our opportunity as indicating to us our duty in those events, what do we see? I shall do very little more than merely enumerate what we see. We see the marvellous opening of doors that has taken place within the last thirty years. Thirty years ago you will remember Africa was a dark continent. The maps of Africa had a fringe of names along the border, and a blank interior. Thirty years ago even Japan was an unknown country. Thirty years ago China was an unknown country. Tibet and the greater part of Central Asia were unknown territory, and closed to the missionaries of the Cross. But to-day there is not a door anywhere but that is wide open for the missionaries of the Cross to enter in. Now, what I want to point out is this: that all this opening of doors has not taken place in order to make us millionaires. It has not been in order to make wealthy the laymen of Canada and the United States and England. If it is God that rules this world, it is for some moral and spiritual purpose that all this opening of doors has taken place, and not merely to make us wealthy. God cares infinitely more for the moral progress and uplift of humanity than for the extension of the world's commerce; and the marvellous opening of doors which God has made in recent years has taken place, not in order to make Christians wealthy, but to give them the opportunity of taking the Christian Gospel with all its redeeming and uplifting power to the millions so long shut out from its blessings.

Then there is another feature which is quite different from that, and that is the wonderful intercommunion which has resulted between the various nations and peoples of the world within the last thirty or forty years. Ancient peoples are coming out into the comity of nations. There is no such thing now as nations dwelling apart. The United States tried it—to keep themselves aloof from world-politics—but they cannot do it. They have been forced into world-politics. And it is right that they should go into world-politics. We want their influence for good in world-politics. The Japanese and the Chinese have tried to keep out of world-politics, but it is impossible for them. Well, the result of all this intercommunion of nations, at all events, is this—to give us a knowledge of the conditions of the non-Christian people of the world—accurate knowledge such as we never possessed before. And all this knowledge, surely, was meant by Him who shapes the destinies of men and of nations, in order that

we might use it for the propagation of that knowledge which is alone able to lift them up from the position in which they are now. "Knowledge is power" in the work of missions as in all other departments of human activity; and the added knowledge of the non-Christian peoples, which we possess to-day and which we have acquired through the intercommunion of nations, is surely not itself the end, but intended as means in the extension of the Lord's Kingdom. This intercommunion of nations with its results is a voice from God; it is a voice calling us to send our missionaries, and our best missionaries, to those nations that we now know as we never knew them before.

There is another aspect, another voice which may be heard by those who have ears to hear—from everyone who has visited and resided in the foreign field, from the public press of the country, from books that have been written, from natives of the foreign countries, those with whom I have conversed, and that is this: that there is a wonderful, though very vague, aspiration and expectancy throughout the heathen world. They are aware that something big is going to take place; they don't know what it is. They are looking for something big. They have a vague idea that it is coming through the Christian nations somehow. I think that missionaries all will tell you that. You see it in various movements. You see it in the awakening of China. You see it in the unrest in India. You see it in the new Turkish movement. You see it perhaps even in the cry for brotherhood among Christian people. I feel sure that it is the same spirit that is moving us in Christian lands, that is moving our human brethren under other skies to look for the coming of the Son of Man in some strange way; moving us by creating within us a deeper sense of the brotherhood of man; moving them by creating an expectant spirit that something great will come to them from Christian lands. Now, dear brethren, this surely, if ever there was, is a voice of God calling to the Christian Church to send forth her message of brotherhood to those people who are looking for something from us.

This expectancy reminds me very much indeed of that which the Roman historian tells us was characteristic of the world in the days when Christ came. You will remember what Suetonius says that throughout the East there was an ancient and settled opinion—vetus et constans opinio—an ancient and settled opinion—that out of Judea would come someone who should attain a

universal dominion. Now, history seems to be repeating itself in the beginning of this twentieth century. There seems to be that widespread expectancy through the ancient world, the ancient East, that something great and big is going to happen, and that it is coming through the Christian nations in some way utterly unknown to them. Surely, then, here is the Voice of God to us, calling upon us to meet this expectancy with the men and with the message for which they are looking.

Then there is perhaps another voice which calls to us English-speaking people in a peculiar way, and that is this: I am informed that a man can make his way more or less safely, with more or less trouble perhaps, round this world if he knows no other language but English. And that reminds me of two other periods in the world's history when a similar condition took place. You will remember that when the Saviour of the world came to this earth a man could make his way from the Danube to the Atlantic Ocean, and possibly from Gaul to the Euphrates, if he knew only Roman, only Latin. The Latin language was coterminous with the Roman Empire, and we know what took place at that time when there was practically only one language over that vast area. That was the occasion when God first sent His Son into the world, and when that message was first proclaimed to your ancestors and mine. It was then that the Roman Empire was made Christian. Then you will remember that in the beginning of the middle ages another condition took place. After the wild nations of the North had come down over Europe and plunged the whole of Western Europe once again into heathenism, once more there arose a debased kind of Latin language that was understood from the Baltic down to Italy, and it was during that time that the nations of the North were converted to Christianity. Now, dear brethren, it seems to me that with the English language likely to become understood all round the world there is far grander prospect before the Church of Christ than in any other period. On the other occasions to which I have referred the Gospel could be preached only to a limited number of tribes and nations. Here is a vehicle that bids fair to enable us to convey the Gospel of Jesus Christ—more or less imperfectly I allow—to all the nations. And does not that constitute to us English-speaking people a peculiarly loud call to go forth either ourselves or send our people out with the Gospel of Christ to those nations?

May I give one point more, and it is this: It has pleased God in His providence to give to the Christian nations the primacy of this world. God has given to us the leadership in this world—the leadership in intellectual culture, in scientific knowledge, in material expansion and wealth. Now, why is it that God, being the moral Ruler of this world, and caring infinitely more for the spiritual well-being of the citizens of this world than for their material well-being, why is it that he has given to us, the Christian nations of the world, the leadership in these things? Is it not in order that, in giving these things to us in trust, we might use them for the advancement of the Gospel of Christ? We have this primacy; the heathen nations of the world admit this primacy; they are prepared to accept our primacy; they are seeking our scientific knowledge; they are prepared to stand in the attitude of pupils and say to us, "Give us of your knowledge that we, too, may become great and strong as you have become great and strong."

Now, Mr. Chairman, I consider this the psychological moment to send missionaries to the foreign field. If God has brought it to pass, in His providence, that these great heathen nations, of China and Japan and all the rest, already look up to us and are anxious to get our secular learning, surely this is the very moment, the psychological moment when we should send to them also that knowledge which we count the very best that we possess—the knowledge without which we would never have obtained the primacy which we have obtained—the knowledge of the Lord Jesus Christ. I hope that these calls which I have endeavored to set before you, the calls which come to us from the language of events as they march past in the history of the world, will make upon you the impression which they have made upon me, and I pray that you, my brethren of the laity, will lay them thoroughly to heart. Your presence in this place to-day is a proof that you have already been thinking about them, and when you go back to your various districts throughout Ontario and throughout Canada, I trust that you will endeavor to make clear to those who have remained at home the loud calls that God is sending forth to us, not only in His written Word, but also through the language of events, through the condition of this world as it is at the present time.

You will remember an incident not dissimilar to the present in the ancient world, when the Lord said to His great servant

Moses, "Bid the children of Israel to go in and possess the land which the Lord God gave to your fathers," and Moses gave the command that they should go in; but they sent forth spies, messengers, to look out the land, and those messengers, all except two, brought back word that the work was very great, altogether too great for the strength which they possessed, and the people were discouraged and refused to go forward. You will remember what happened to the generation that refused—they all perished in the wilderness. God has bid us, both through his Word and through the language of events, to go in and possess these lands which, for so many centuries, have been closed to us, but which are now open. God forbid that we should be discouraged by the magnitude of the work. I take it that the Christian public of Canada and the United States is animated by the very opposite spirit. Your presence here to-day, and the plan which we have before us, show that we are resolved not to be discouraged, but to rise in all our might and do all that requires to be done in order to send forth a sufficient number of men to do the work that ought to be done to convert all those nations in one generation.

KNOWLEDGE OF MISSIONS, AN INSPIRATION TO OBEDIENCE

Hon. Joshua Levering, Baltimore, Md.

Hon. D. F. Wilber, Halifax

Sir Andrew Fraser

KNOWLEDGE OF MISSIONS, AN INSPIRATION TO OBEDIENCE.

HON. JOSHUA LEVERING, BALTIMORE, MD.

Our theme to-night, "Knowledge of Missions an Inspiration to Obedience," is certainly a very practical one, and one which has in it the very crux of our coming together. It is a trite saying that knowledge is abroad in the land to-day in a way that it never was before. In fact, the great underlying motive which is dominating the world to-day, which has so much to do with the arousing and awakening of Oriental lands, is this search for knowledge; and that character of knowledge which in itself brings an inspiration. As this inspiration takes hold of men it creates a further desire for knowledge; and so, knowledge works upon inspiration and inspiration upon knowledge, the one stimulating the other; and thus it goes on and on; and to this fact is due largely the marvellous development which has taken place in all civilized lands, especially during the last decade. It is this eager desire for knowledge that has stimulated our great universities in their researches along the lines of scientific investigation, particularly those of medicine and surgery, and which have produced such untold blessings to humanity during these past few years. What has given us our wonderful industrial development? What has brought about our great consolidations of capital but this investigation into latent facts and possibilities hitherto hidden from all time? And so, as I say, we are on the basal foundation as we discuss this principle. And yet, while all this thirst for knowledge has been going on, and while all this investigation, leading up to such marvellous concrete results, has been so successful, is it not a sad fact that we—and when I say "we" I mean the Christian men of Christian lands—have been content with investigating along all lines except that which is of all most important—those which pertain to the extension of the Kingdom of God on earth? We have attended to material things, we have looked into those of science, we have looked into the things which help the physical man; but as regards the soul, the immortal part, as regards our allegiance to our Lord and Master, as regards the Great Commission which He gave to each one of us, we have practically said, "Let the women and children look

after them." But it is a matter of rejoicing that this is changing and in part already changed. I think I am within the bounds of truth when I say that this change of thought has all been brought about in the last few years, and that it is very largely due to that great vision given by God's Holy Spirit to a few men in New York as they saw an outlying world in darkness and sin and superstition, and realized their call to give to others that which we have ourselves of the knowledge of Jesus Christ as a personal Saviour for all mankind. This Laymen's Missionary Movement has therefore come in line with other agencies, and has the right to expect the same great blessings and the same great results as have attended all other lines of investigation and research in this marvellous century in which we are living. The Laymen's Missionary Movement was inaugurated by men of thought, men who understood how to project a proposition. They knew the fundamental principle which could make a permanent success of any movement was that there should be a knowledge of basal facts. That is absolutely essential if permanent results are to be attained. There should be a knowledge of facts which shall be accepted when the proposition is submitted to others. And so in the saneness of their judgment, about the first thing they decided upon was that we should know the facts as they exist in those great lands where there is so much darkness, and where sin is correspondingly great. Hence it was that they did exactly as they would in the promotion of any other great enterprise—they sent out men in whose judgment they could rely, and said, "Will you go, investigate, come back and tell us what you have seen, tell us the conditions on the field, if the needs as reported are true, and if the criticisms which are often heard regarding the foreign missionary operations are true or not, because we want to know the facts?" And so fifty or more men from North America, at their own charges, have been out and have returned and are ready to tell their story. In the kind providence of God it was my privilege to be one of that number. I want to stand here before this audience to-night on my own behalf, and —I believe I can speak without the fear of contradiction from any one of the fifty men who have visited those fields—and tell on their behalf as well, of the things which I have seen and those that I know to be true. I can only touch on a few, but they are fundamental. I want first to speak of the missionaries. It is a common occurrence when one is travelling abroad to hear criticisms of the missionaries. One cannot take an ocean steamer bound toward

the East without hearing such statements. The penny-a-line traveller will put his impressions in some of the journals, and these in turn are spread broadcast over the land. Mr. Speer, in speaking along this line the other evening, said he was almost afraid to trust himself to say what he wanted, and equally so am I, as I attempt to tell a story which has in it only truth regarding that body of men and women whom we as Churches and denominations at home have sent to represent us on the foreign field. I want to say without fear of contradiction that in my own judgment, and taken as a whole, there is no company of men or women on earth who represent more faithfully the profession they have made; who are living more truly lives of consecration, lives devoted to God and their fellow men; who are making greater sacrifices, and who are accomplishing greater results than that noble body of Christian men and women whom we call our missionaries. Not that there is not an exception here and there—oh, there is an exception here and there among us—but taking them as a body, they are unequalled, in my humble judgment, in the service they are rendering for God and humanity. I do not want to take your time in telling you, nor would they have me attempt to depict their privations, their sufferings—they are many, they are great. I will not even attempt to tell how in many instances they have to live. Some of you heard Sir Andrew Fraser tell in another meeting that during his experience in India the price of living has advanced ten times; and some of our Boards, and some of us, are willing that we should pay the missionary the same salary that we paid him twenty-five and thirty years ago, and expect him to live. I would not tell you how they have to be deprived of things almost essential to live on; how they have to cut everything close, and in addition have often to entertain native and foreigner. No, they would not have me speak of these things, nor is it my desire. I would not stand here to tell you, either, of the heart-sufferings in the separation from home and family and family ties. The missionaries are human; they feel these things. I would not stand here to tell you, either, of other trials they endure. I came home on one of those fine steamers across the Pacific, the "Korea," and we had a cosmopolitan company; but to my mind the whole pathos of life was manifested in one man—a noble fellow, a Christian missionary. One would see him treading the deck quietly, and every now and then he would be missed. He was a man who only a month or two before had buried his wife, and was returning home with three

motherless children, one of them almost an infant, and the others just a little older, and he was father and nurse to those children. I would not tell you about their sacrifices on leaving home, nor would I tell you how their heart-strings are broken as, when their children get to be ten or twelve years of age, they have to bid them good-bye and send them home, not to be seen again for years. No, no; believe me, these are not the things that are burdening our missionaries. They are like the Apostle Paul, and they say, with an exuberance of joy, "None of these things move me, neither count I my life dear unto me so that I might finish my course with joy." But oh, brethren, believe me they are bowed down with a greater sorrow, a keener anguish, than that which comes from the broken heart or the torn affections. Their love for God, for the Saviour, and for the perishing millions around them, is what is causing them to feel so deeply and so keenly. You go among them and see them worn out, see them breaking down, and on the verge of a collapse. On at least two, if not more occasions, representing certain interests, did I feel it necessary to write, and write strongly, to the Home Board, "If you want the life of this man and this man—great, noble standard-bearers for Jesus Christ—if you want these lives spared to accomplish their work, order them home by cable."

The things which break our hearts ordinarily in this country are not the things which move the hearts of the missionaries, because they have a greater source of sorrow. Painful as it was for that young missionary as he daily trod the deck of that ship, as he thought of what he had left behind him, and of the loved ones he was taking home to leave among strangers, he had never a thought of deserting his post. He brought those children home, and in a few months went back, and to-day is in South China giving his life for those to whom he had consecrated it. None of these things move the missionaries as compared with the one great underlying pain which permeates the heart of every one of them worthy of the name of missionary, and that is, the magnitude of the work, the inadequate equipment, and the minimum number of laborers. They say, "We cannot go home; we will die here, but we cannot desert our posts." As well to have expected a Japanese sentinel desert his post when the battle was raging against the Russians, as to see those missionaries under such conditions leave their posts. The need, the need, is appalling beyond description. How did Japan win in the conflict with Russia? Because of her thorough equipment as well as of the prowess of

her soldiers. And yet we are sending out our soldiers of the Cross and telling them to go and do the best they can, without furnishing them with the necessary means. Many of them have no houses fit to live in; no buildings suited for their work; no school buildings, though the children, by thousands, are begging to be taught, but have to be told, "We cannot take you." No facilities comparable to the need. And then they look over to the Motherland and hear of the marvellous blessings of a kind Providence, of bountiful stores, with great harvests such as were undreamed of years ago, and ask, Is there any of it coming our way? That is what is breaking their hearts. Who is responsible? I submit it to you. Jesus said, "Say not ye, There are yet four months, and then cometh harvest. Lo, I say, lift up your eyes and see, for the fields are ripe already unto the harvest." That is the need. What is the opportunity? You know the old saying, "Opportunities come, and if not availed of are lost forever." The world to-day is lying open; every obstacle removed, every difficulty practically out of the way; an awaiting, receptive people; the bulwark of old ideas broken down; the people recognizing that the two great nations, England and America, have something which other nations have not, and saying, "We want the best; we will take the religion of England and America." But we do not give it to them. Think you that this condition is to continue? Are they going to remain passive? Is that the course of nature? It is a formative period, as these people are seeking and getting knowledge, and in getting a broader view they are forming their own opinions. As you all know, Japan has said, "We are ready now to take over our own religious interests." And they are doing it. The other nations are going to do it likewise. I believe with all my heart that now is our opportunity; this day and this year and this opening up of the twentieth century are given as a favor to God's people to avail of if they will. But if they will not, it cannot be said He has not given us the means. The United States and Canada gave a little over nine millions of dollars for foreign missions last year, and yet spent a hundred and odd millions of dollars for automobiles, and proportionately for other luxuries. No, brethren, it is the willing heart we need. God grant that the knowledge may lead to inspiration, and that may lead to obedience. One closing thought. You know those Oriental countries are noted for their works of art. You go into the interior of Japan and into their shops and see their beautiful Cloisonne ware; and if you have a

mind to investigate, will be taken back through shop after shop to a room where you will find a man sitting in front of a little wooden spinning wheel, and alongside of him some clay moistened to the proper degree. You will see him take the clay, put it on his wheel, and then with his deft fingers shape it into a beautiful vase, needing only the decorating to become a finished product. But suppose the man should say, "To-morrow will do for the work; I will let my clay wait." He goes, and to-morrow finds it is too late. The clay has assumed its own shape, and nothing can change it but a re-making. Oh, Christian friends, now, while the human clay of these Oriental people is moistened by God's grace and by His power, and when it is being made fit for the reception of the knowledge of Jesus Christ, to us is given the privilege of so moulding and shaping their thought that it shall centre around Jesus Christ as Lord and Saviour of every nation and tongue and clime. God grant that it may be so.

A PERSONAL EXPERIENCE.

HON. D. E. WILBER, AMERICAN CONSUL-GENERAL, HALIFAX.

Mr. Chairman and Brothers in Christ,—I stand here to-night as a follower of the Lord Jesus Christ, a co-worker with you in the up-building of Christ's Kingdom here on this earth. I will try to tell you in a plain, matter-of-fact way, and in as few words as possible, some of my experiences while a resident out in the far East. Four years ago this winter, while representing my Government as a consular officer in Barbados, West Indies, I received a cablegram from my department notifying me of my appointment as Consul-General at Singapore, Straits Settlement, Asia. We left New York on the 11th March, 1905, for that far-away land. After our arrival there we found one of the most cosmopolitan cities on the face of the globe. One of the first duties I had to perform after taking over my office was to enquire into and ascertain the personnel and number of the American colony at that port. I found after investigation that it was composed of two-third missionaries sent out by the Methodist Episcopal Church of the United States. I had no sooner learned this fact, my friends, than I ran up against that *person* one will find in all seaports of the far East—the mis-

sionary critic. I heard from this person this charge and that charge against the missionary. Before I go any further I wish to state that when a boy I was brought up in a Christian home, surrounded by Christian influences, and what little education I may have was obtained in a Christian institution; but like many others, when I got out into the world I drifted away, and when I went to that far-off land, my friends, I went there as a man of the world. But there was one thing that my dear old mother taught me when a child, that I had never forgotten, and that was to always respect godly men and women. Always being a believer also in fair play, I made up my mind that before accepting the word of the person known as the missionary critic I would personally investigate and ascertain as to the truth of the charges made. I took my time about it. I watched the missionaries in their outward life; I watched them in their home life; I watched their work; and after months of thorough investigation I learned to my great satisfaction that each and every charge made against the missionary was false and malicious in every particular. And right here, my Christian friends, I want it understood that I did not go to the far East as a bird of passage, a travelling tourist, or a sea captain; I went there as a permanent resident, and I was one of the kind that did not accept everything I heard without first proving it by investigation. And I know what I am talking about. Knowing that you are interested in the growth of missions, and in answer to the charge that missionaries are accomplishing nothing at all, I want to say that when I went there I found four Protestant missions—the Anglican, the Presbyterian, a Brethren mission, supported by Great Britain, and the mission of the Methodist Episcopal Church of the United States before referred to. Twenty years before I arrived there, Dr. Thoburn came down from India, a Methodist missionary for that country, then plain Dr. Thoburn, now our beloved bishop, and he brought with him a young man, at that time the plain W. F. Oldham, and his saintly wife, and planted them there to establish the Methodist mission at Singapore. Instead of that lone missionary and his good wife, I found after twenty years of missionary effort a mission composed of four Chinese Churches—one Tamil Church, one Malay Church, and one English-speaking Church. I found also an Anglo-Chinese boys' school which to-day has upwards of 1,300 students; a girls' school, of 200; a deaconess' home in which there was a girls' orphanage with about 75 orphan girls; a theological school for the training of native preachers; and a publishing

house employing 75 compositors. And yet that was not all the growth of that mission in 20 years. It has extended up into Penang, from there to Malacca, and thence into the Federated Malay States, into Borneo, Java and Sumatra, and is known to-day in the Methodist world as the Malaysia conference. At the head of that conference and in charge of it as well as the Southern India and the Philippine conferences, with official residence at Singapore, I found not the plain W. F. Oldham of 24 years ago, but the beloved Bishop W. F. Oldham. About a year and a half after we were there Dr. West, who was at the head of the theological school, came to us one morning after service at the little English-speaking Church, and urged us to attend the little Malay Church referred to. It was not built for the Malay people, as the name might imply; it had been built more especially for the Straits-born Chinese, or, as the Malay people call them, the Chinese Baba. The Chinese Babas do not speak the Chinese language; they speak the Malay, the language of the colony. The service in that little Church in the morning at 11 o'clock is in the Malay language, in the evening in the English language. We selected the evening service, and as we started out from the Raffles Hotel where we resided, taking 'rick-shaws, we rode in and out along the streets through a mass of dirty, ignorant natives, representatives of almost every non-Christian country in the world—the raw material with which the missionary has to deal—and as we came to that little Church on Victoria Road, I will never forget the scene that greeted our eyes. What a transformation! As we entered that little Church we saw before us the finished product of the missionary. On the right and in the centre aisle were the Chinese men and boys dressed in spotless white, the dress of the Tropics, a clean, bright, intelligent lot; on the left were the Chinese women and girls; and to our astonishment, at the organ—they were singing the first hymn—there presided a young Chinese lad, a boy about eighteen years of age, a student of the Anglo-Chinese school, and to our utter amazement (knowing it to be an English service), in the pulpit stood the pastor of that little Church, Brother Ah Loh, as we afterwards learned and loved to call him, a young man taken from the street by the missionary in the raw state, placed in the Anglo-Chinese school from which he graduated, then afterwards in the theological school, from which he also graduated, when he was appointed pastor of that little Church. My Christian friends, that young man that night preached one of the most powerful sermons in the English

language that I ever heard delivered from any pulpit in my life. Such, my Christian friends, is the finished product of the missionary. That young man to-day is in the United States taking a further course in theology, and when he has finished he will return to the home land, there to spend his life in preaching the Gospel of Christ to his fellowmen. About two years after we had arrived there, and after studying the missionary in his life and work further, and noting the true, sincere Christian character displayed by them at all times and under all circumstances, and the sincerity of the Christian natives—who will often put you and me to shame—I made up my mind, after being under deep conviction for a long time, that if God could make such finished product out of the raw material I saw there in Singapore, He could make something out of me, and I then and there cast my burden at the foot of the Cross, humbly repentant, surrendering my all, and gave my heart to Christ. And, my Christian friends, I stand here to-night a living example of one of the finished products of the missionary. And that is not all. If my dear wife were here with me to-night you would see another living example of the missionary product. One word and I will close. I learned other things while I was in the far East; but one thing I want to relate to you; and that is this: I learned that there are two kinds of heathen in this world—I had always supposed there was but one. I learned that there is the heathen over there, and the heathen here at home, and the only difference in the sight of God, my friends, I believe to be this: that the heathen over there is one from necessity, while the ones here about us are heathen from choice.

THE MISSIONARY AT WORK.

SIR ANDREW FRASER, K.C.S.I., LL.D., LIEUT.-GOVERNOR, BENGAL, INDIA.

Your Honor, Mr. Chairman, Ladies and Gentlemen,—It is not easy to respond to such a reception as this. I thank you for it, not as a personal compliment, but as the reflection of the feeling which I have myself. As I stand before this audience I am greatly moved at the thought that so many have come together, many of them at so great an expenditure of time and trouble and money, all to consider the things that concern the Kingdom of our Lord

and Saviour Jesus Christ. I came out gladly to this Congress in the hope that I should see something of Christian spirit. I did not anticipate all that I have seen. The half had not been told. I thank you for coming together, and for the influence that I believe your coming together has had on my own heart, because you love the Lord Jesus Christ, and you have received me as you have received me because you think that I love the Lord Jesus Christ too.

I think that one thing that will occur to you after what you have heard this evening is, how one is to judge in regard to mission work. You have heard about missionary critics, and those who tell us about mission work and bring no favorable reports, but are doing all that they can to destroy our faith in the work of the missionaries. Then you heard the first speaker to-night who told of all that he had seen; and you heard another speaker who told not only what he has seen but what has been done in his own heart through the missionary. A man who comes from the mission field as I do, without a direct personal interest in the work as a missionary, but rather as one who has been out to see and to testify about it, ought to tell what he thinks and is the kind of witness that ought to be heard. We have to consider this very carefully. We are here to-night to consider this theme: that the knowledge of missions is an inspiration to obedience. Now, how am I to know about missions? What kind of witnesses am I to hear? To whom am I to give my attention? Whose evidence is to form the basis of my knowledge of missions? There is a verse in the Psalms of David which I command to your earnest attention—"The works of the Lord are great, sought out of all them that have pleasure therein." I don't think I need to talk to sensible men about the meaning of that text. When I want to learn about the works of the Lord I go to the men who have sought them out, and I go to those men because those men have pleasure in them. If I go to a botanist I go to him because he has sought out all that he can about flowers, because he takes pleasure in flowers, because he is able to tell me of the work of the Lord in flowers. I don't go to the man who is engaged only in making money when I want to find out the wonders of God in geology; I want to know whether he knows geology. I don't want to know even whether he is a sensible man; that is not enough. I want to know whether he takes interest and pleasure in the thing about which I am enquiring. It is in that way that we have to deal with the missionaries from the foreign field. It is the sheerest impertinence in any man to come and testify about

missionary work if he has never taken any interest in it at all. It is the worst form of impertinence, because it is disloyalty. We have no right to say that the works of the Lord are not great until we have ascertained that they are not so. A man who goes and looks around without caring what he sees, and then comes to us and tells us that he has seen nothing, is not a wise man. I don't want to say anything stronger. Now, sirs, there are men that do that very thing. And when a man comes to me to tell me about Christian work that is going on anywhere, whether it is in the home field or in the mission field, I want to know what experience he has had of it, what he has seen of it, what interest he has taken in it, what capacity he has for judging and speaking of it, before I care to hear him at all. This may seem commonplace, but it is of the very highest importance; and I do not mention it to you only for yourselves; I mention it to you that you may take it away and tell other people, tell people who are being misled that they ought first of all to test the witnesses who come to them. Now let me suppose that I am meeting a hostile witness in regard to mission work. I should like to say to him, "Well, have you come from a place where missionaries have been working? If so, how many of them were among your acquaintances or your personal friends? With how many of them did you discuss their work? How many of their institutions did you see? What colleges did you visit to hear them lecturing to the students from our Holy Scriptures? To what schools did you go, that you might hear them teaching the boys? What hospitals have you gone to that you might see them gathering the sick around them, as our Lord and Master gathered the sick around Him when He was on the earth? What have you heard about the work among the men and the women? Among the boys and the girls? Have you gone out into the villages and heard the missionary preach? Have you seen the people gather round him, with all their sense of sin and weariness, to listen to this strange and glorious message of the Gospel? Have you gone to a native congregation? Have you gone to see the native Christians at their work? Have you heard a native evangelist or a native pastor preach? Have you worked or stood alongside of a native Christian? Have you ever cared to ask anybody whether he was a Christian or not?" If he answers all those questions or such questions satisfactorily, then he is probably able to tell you something about mission work.

Now, I shall venture to commend myself as a witness in regard to missions. Not because I am desirous to commend myself, but because I think that you are entitled to know what my qualifications are, and also because I think it is a good thing that this principle which I have laid down should be exemplified by an illustration. I have been thirty-seven years in India. I have served long in one province, and a considerable time in another. I have been twice, on each occasion for a period of one year, connected with a commission, once as a member and on another occasion as president, which commissions travelled all over India, so that I visited every province in India, and a number of native states. I have never lived anywhere for any length of time at all without knowing all the missionaries. I have had some of the missionaries among my best friends. It has been my duty to visit schools and colleges and to see lessons given. It has been my pleasure to go and stand and hear missionaries preach. I have belonged to a native congregation. I am an elder in a native Church. I have sat under a native Presbyterian minister. I am moderator of the Indian Presbyterian Church, which consists for the greater part of natives, and I know native Christians both as personal friends and also as acquaintances. I have worked as an elder in a congregation alongside of another elder who was an Indian, and with him I have visited all the families in our district and have become acquainted with the Indian Christians in their poorest circumstances and in their best times. I know something about what I am talking of. You did not send me out to prospect and come and tell you what my ideas are about the worthiness of this work, but I come back to you as though I had been out, for it is God's providence that takes us where we go, and I was a servant of God out there, and I come to God's Church at home to tell the Church what I have to tell about mission work. You will, perhaps, ask me, as hard-headed business men might ask the man who has been sent out, "What do you think of this enterprise? Is it a work in which we ought to invest our money, or is it a thing from which we should stand aloof?" I say to you, invest, invest, invest. Invest your sympathies, invest your prayers, invest your money, invest your efforts; do what you can to push forward this glorious work. It is a work which is glorious, in my belief, not only because I believe in the Lord Jesus and in the gracious promises which He has given, but also because of what I have seen of the results of mission work in the past, and of the tendencies and aspirations of humanity in the mission field. Now

I should like to draw your attention to one or two little incidents out of a long experience I have had in the mission field. I have not time to-night to take you to the field as I should like to do, and to show you the missionary at work, to draw for you, as it were, such pictures as the magic lantern sometimes brings you of the missionary in the midst of the village, or of the missionary in the school, or of the missionary in the hospital, or of the missionary in the service at the Church, or to bring before your mind many of those scenes that I have often witnessed of the work of the missionary in the mission field. I should like to tell you that one great thing which I have noticed in the mission field is this—that apart altogether from the direct results of missionary work, apart altogether from the Christians who have been brought out by the missionary effort, there is all over India, wherever I have gone, the dissemination of great ideas such as we had not at all when I went to India thirty-seven years ago. In many parts of India there are men who know about Christianity, who know about our great principles, who practice the principles of our faith, sometimes almost without realizing whence these principles come. Mind you, there is something more in the mission work than the conversion of individuals. God forbid that I should ever venture for a moment to countenance the theory that the conversion of the individual is a small matter. The Lord Jesus spent hours in trying to convert one poor woman.

The Lord Jesus spent hours of the night after a weary day in trying to convert one man that came to him by night. He did not despise the day of small things, or the individual conversions. But remember, we are not only sent, we are not only all of us commissioned to preach the Gospel to the individual, but we are sent out to disciple the nations; and I rejoice to think that there is a great preparation taking place in India, of which I speak because I know it; there is a great preparation for the turning of the peoples of India to the Lord Jesus. Besides this most important dissemination of Christian ideas I should like to tell you also that there are a number of men who were among my personal friends, who were undoubtedly Christian men, and who couldn't, without difficulty, come out. I might tell you of one man with whose case I came into acquaintance, who applied for baptism, was tested, accepted and baptized because he had learned the truth in a family of a man who never embraced Christianity formally himself, and was never baptized, and was not known out of his own family as a Christian, but who had family worship every morning and evening, and read

our Scriptures, and was the means of bringing this man who went to his house as a tutor to his children, to the Lord Jesus Christ. I am tempted to tell you one other little story, because it is one of great interest. We had meetings in Raipur every Sunday morning that were addressed by ourselves sometimes, and sometimes by men who came to us from outside. There was no missionary with us, except a kind, simple, German missionary who kept a great deal to himself in the heart of the city. He used to attend these meetings, but he did not take a public part in them because they were in English, and his knowledge of English was still a little defective. One man attended these meetings who attracted our attention again and again. He seemed full of the deepest earnestness as he listened specially to the story of Christ's life and death, that glorious Gospel which the Apostle Paul says was delivered unto us in the living and dying and resurrection of the Lord Jesus; but every now and again this man absented himself from the meeting, and we could not help thinking that perhaps it was because he felt himself being drawn over. I went home on sick leave. My father stayed behind in Raipur, where he had been living with me. Because my leave was short, he did not go.

Some time afterwards my father wrote to me and said, "I have just had a visit from our friend the doctor"—he was an Indian doctor —"And he tells me that he believes in the Lord Jesus and that he accepts Jesus as his Saviour, but he says, 'Of course it would never do for me to be baptized, because I should thereby be separated from my people, from my family, from my nation and the influence that I have and the work that I am doing would be completely marred; and so, as this is a spiritual religion and baptism is an outward form and ceremony, I don't propose to be baptized.' Of course," my father continued, "I was not going to coerce him, but I said to him, 'I understand your point of view, but I should like to draw your attention to the fact that there is a plain command to confess Christ and to be baptized. I leave you to consider that command.' "

He placed the command in this man's hands. He didn't hear anything more about baptism for some time, but at last this man got blood-poisoning and was dying. He sent for my father, and said, "Baptize me at once, because I cannot go into the presence of Christ with the sin of disobedience upon me."

My father said to him, " I would rather not baptize you; baptism is not for the end of life, but for the beginning of it; it is meant to be

a public profession at the beginning of a Christian life, and if I were to baptize you now, instead of being a benefit to Christ's cause it might be an injury, inasmuch as they would say that I had taken advantage of your dying weakness to baptize you."

He said, "But I will be going into His presence with disobedience on my conscience."

My father replied, "Confess your sin and trust to Him, and not to the act of baptism for your salvation, but if you are in earnest about wishing to obey, ask the Lord to let you obey and to spare you to testify."

The man said, "Will you pray?" and my father prayed with him, and from that hour he began to amend. He grew stronger and stronger, but never a word was spoken about baptism. He regained his health completely, and my father wrote to me and said, "It is very distressing, I have seen him; I never raised the subject, and he has never raised it with me." The next mail brought me this—that the man had come out in his tonga, that is, his bullock cart, to my father's house, and he had said to him, "Now, sir, I am ready to go about my work; no one can say that it is in weakness of intellect or of body that I am being baptized; I ask now to be baptized."

My father, who was not a missionary, but the minister to the Europeans, and did not know anything of that vernacular, said to him, "I should love to baptize you, but I think if I were you, I should take my place among the poor of my own people, and go down to their little German missionary and ask him to baptize me alongside of the poorest of my own people. As the Lord Jesus took his place with the poor of the flock, so go you and take your place alongside of the poorest of your own race. If you don't see your way to that, I will baptize you; otherwise do it."

The man said, "I see the right of it, and I will do it." And he went down to the German missionary and was baptized.

Now, I tell you this story not only as the story of a conversation, but as a story which shows you clearly by illustration what is the point of view of so many of the secret disciples. And now I want to draw two other pictures for you before I turn from these illustrations.

I was travelling with my father on another occasion near the river Wangunga. We crossed the river on the Saturday and pitched our tents. A man came over in the afternoon and said to me, "I understand that you have got a clergyman with you; would

it be possible for him to celebrate the Holy Communion to-morrow? I was converted long ago in Bombay Presidency, hundreds of miles away, and since then I have come here and lived, and I have a little congregation of seven gathered out from amongst the heathen." Here was this lonely Indian Christian working without a missionary and without any connection with missions. He had been converted in the mission field in Bombay, and he had carried this blessed Gospel with him, and there was a little congregation of seven gathered out. The next day we sat down around the Lord's table with those seven people, and round the open sort of shed in which we met there was gathered a great number of the village people who saw us celebrate the Holy Communion and heard the words which we were able to address to our fellow Christians at the table of the Lord. And then we had a service amongst the Indian heathen, so-called, telling them about the same Gospel which they had seen exemplified within the house. My father said to me that he had never been moved so much by anything as by the thought of this solitary Indian working away amongst his own people and reflecting Christ and drawing them to Christ and building up a wee church of his own there in the wilderness.

Let me tell you the other story which I said I wanted to tell. At Darjeeling I went out thirty miles inspecting a few schools amongst the hills in a very hilly district, so very different from the hot plain by the Wangonga of which I have been speaking. I came to a little place on the Saturday about thirty miles from Darjeeling. I had with me one of the missionaries. We pitched our tent and stayed over one Sunday. It was a most delightful thing to us, both of us being Scotch, and both of us Highlanders, to see the people coming over the hills to the service of the sanctuary. Can you remember the state of things in the Highlands when I was a boy forty years ago? There are some of you perhaps who can—how one used to look at the people straggling over the hills, and how you used to meet them on the road, and you would say, "Mary, have you got all this way?" And the poor old woman would say, "Oh, aye, I am just as strong as ever I was on the Sabbath." It was exactly the same thing that we saw. We saw those Indian Highlanders coming over the hills—women carrying their babies, some of them in baskets over their back as the fish-wives of Newhaven, near Edinburgh, carry their creels, some of them carrying them on their heads, as the Indian women more generally do; and there they were, coming mile upon mile for the

sake of mingling with their fellow-converts in this blessed service which takes place every Lord's Day there at the little church on the hill. It was a splendid scene. It was a scene that dwells in our minds forever, who have seen it. I see that I have jotted down several other stories to tell. I don't propose to tell them all. There is one story, however, that I think I will give you. I went one time with my wife to see a leper village. There were 700 inhabitants of that village, and all of them lepers. Just outside of it there was a little asylum for the children who had not been tainted, and there were one or two little houses for the officers in charge. The man in supreme charge was a German missionary named Hahn. The village consisted of a number of little cottages, not more than ten, fifteen lepers being allowed in one cottage, and it was a wonderful thing to see the cleanliness of the place. But what was far more wonderful was to see the leper missionary, Mr. Hahn, go round amongst these people without one shadow of a shade of disgust in his face—nothing but the tenderest and kindliest and most smiling of welcomes for every one of them—and to see their faces light up as he came near. Friends, have you ever thought of Jesus when He met a leper? When Jesus met a leper he stretched forth His hand and touched him. Who of us would do that? I would not. And I would not on principle, because the Master may do what He likes; the servant must do what he is let. But why did Jesus touch the leper? To show us what ought to be the feeling of our heart; how our hearts ought to go out in love and sympathy so that we could stretch forth our hands to help them. Mr. Hahn had learned to keep his hand off, but you could see that his heart went right out, and it was a beautiful thing to go through that sad, melancholy place, and to see how Jesus had made it glad. After I had gone around the whole place we announced that we were going to have a service in the church, and the bell rang, and they came, poor souls, some of them hobbling along on their broken bodies; they came there to the church and sat down in rows to listen to the Gospel. Mr. Hahn said that he would like me to speak to them, and then he turned to them and said, "Your Lieutenant-Governor" —or, as they call me, your Lord Sahib—"is going to say a few words to you." I can tell you that I seldom felt the presence of Jesus more than when I was speaking to those poor, despised outcasts, whom the love of Jesus had made us able to take to our hearts. All the asylums of Bengal, with only one small exception, are now in the hands of missionaries, because we know that there is no one that

is so prepared to sacrifice everything for love as missionaries in the service of the Lord Jesus.

And as you have heard this evening, if you go on to study mission work you will have your impulses growing, and those impulses will press you to more study. There is another thing that has been brought before your attention again and again during these meetings, and that is that the Lord God has formed a purpose about His Son, and that the purpose of God will stand. "There be many devices in a man's heart, but the purpose of the Lord, that shall stand"; and Jesus shall reign, and He shall be upon the Throne surrounded by a great multitude that no man can number. You have been told that those who are working with Christ in His work will share His Throne and will enter into His joy. That is a thing that you have been asked to look forward to. It has been given to you as an inspiration. There is a third thing that I should like to tell you. Oh, are your hearts ever dull and dark for the absence of Jesus? Do you ever feel that His life seems to have been withdrawn? That you cannot tell where to find Him? That you cannot feel for Him? That he seems to be gone from you? Why is it? May it not be just this—that Jesus is seeking the lost, and you are staying behind?

HOW TO LEAD THE CHURCH TO ITS HIGHEST MISSIONARY EFFICIENCY

Conference conducted by J. Campbell White

The Pastor's Place of Leadership - J. W. Flavelle, Toronto

The Necessity of A Missionary Committee
Chas. A. Rowland, Athens, Ga.

The Best Methods of Missionary Finance
Thos. Urquhart, Toronto

The Weekly Offering Envelope – - M. Parkinson

The Importance of Public Education by Laymen
Hon. W. H. Cushing, Calgary

The Only Way to Reach Every Member
Thos. Findley, Toronto

How to Maintain and Increase an Aroused Missionary Interest - - J. Lovell Murray, New York
Student Volunteer Movement

HOW TO LEAD THE CHURCH TO ITS HIGHEST MISSIONARY EFFICIENCY.

CHAIRMAN: I hold in my hand another telegram, from a man born in the city of Toronto, educated in our schools in this city, the son of a minister who preached for many years in one of the pulpits of our city, and who to-day is one of the most distinguished laymen in New York City, and one of the strongest leaders of this Laymen's Movement—Mr. Alfred E. Marling: "Best wishes for success of inspiring missionary Congress; proud of Canada's splendid leadership; regret cannot be with you."

The theme for this morning, as you will see, is "How to lead the Church to its highest missionary efficiency." The members of this Congress have co-operated so heartily and sympathetically with the Chairman in carrying on the proceedings of the Congress that he feels reluctant to yield the chair, even for a portion of a session, but he is not a good or true officer who in the presence of the commander-in-chief does not deem it a privilege to yield him the post of honor. Mr. J. Campbell White, the commander-in-chief of the forces of the Laymen's Missionary Movement on this continent, will take the chair for the remainder of this session.

J. CAMPBELL WHITE.

If I had it to do over again, I am not sure but that I would be born in this country. You surely have given me such an inspiration during the last two years as I have never received anywhere else in the world, and one reason why it has seemed to be justifiable to spend so much time in Canada while responsible as the executive officer of a movement that included the whole of Canada and the United States was that this was the line of least resistance and quickest response, and that we had here an object lesson for the rest of Christendom.

There are four or five different units which we may think of with reference to this missionary problem. There is the unit of the individual. Of course, we must reach him and move him to a great, dominant, lifelong purpose. Then there is the unit of the congrega-

tion, and that is the unit we are to think of largely during the whole of this session. Then there is the unit of the city. We have discovered in the last two years in connection with this movement that the city has a religious consciousness as well as a baseball consciousness, and that a city regards its honor in the matter of its duty to the world if only its obligation can be clearly stated, and the representative men of the city can be brought to confront it honestly and intelligently. Then we have discovered that there is a denominational unit; and so there is springing up in every denomination in North America a Laymen's Missionary Movement to deal definitely through denominational channels with the men of the community in order to enlist them all. Then there is this largest unit—the Nation. Some have thought that it was doubtful as to our using the word Nation, but I do not see how Canada can help it any longer. You stand for something unique, and in this matter of a missionary duty, a missionary purpose and a missionary policy, whether in any other way or not, you are a unit. And so we are thinking of this unit in its relation to the other great national units of the world, and to my mind the very significance of this Congress is that it is the first time in all history that the representative men of a whole nation have come together to define their responsibility in regard to the care of the world; there never has been anything like it before on this planet, and there never can be a first meeting of this kind again. In this business I do not see how it is possible for any nation of earth to displace the lead which you have already got, and if you are true to your opportunity and your leadership, I cannot see any reason in the world why you should not be the leaders in this large national way in carrying forward to ultimate and complete victory the Kingdom of God on earth.

Now, the topics for this morning are selected with more care than perhaps you have realized in glancing over them. They are the key-notes, we believe, in the solution of the congregational missionary problem. There are five or six which we do not see that any congregation can get along without if it is going to measure up to its highest efficiency as a missionary force in the world. These are the things you want to think about this morning, in order that when this Congress closes we may not only have a great inspiration but a definite method, and have plans which we can take home and put into immediate operation, with the assurance that these plans are not theory, that they are tested, proved and approved, and that we can follow these plans with the assurance that they will bring

the results when they are properly operated in the individual congregations.

We shall first of all consider the pastor's place of leadership. The last impression that the Laymen's Missionary Movement would desire to have impressed upon any individual's mind is that the pastors can be dispensed with and the laymen can themselves do the job. The only reason for calling this a Laymen's Missionary Movement is that hitherto the laymen have not had any movement in this direction; the preachers and the women have been doing all the moving that was on hand. So if you are going to name the thing at all with any accuracy you have to describe the laymen as on the move, and we want it emphasized as strongly as we know how to do it that an army on the move requires a higher quality of generalship than an army that is stationary; and the pastors, instead of having less to do are going to have more to do in future days in inspiring the leadership of an army that wants to do something worthy of an army of Jesus Christ. Therefore we want every pastor here to feel that, instead of in any measure suggesting that we are to supplant him, we are now ready to support him, supplement him and buttress him and make his leadership practically effective in the work to which he has been endeavoring to inspire us during the past days. We would not have allowed 1,500 of you preachers to come into this building during these meetings when there was such a demand on space unless we thought it was mighty important to have you here. There has been a premium on seats here these last days, and the fact that 1,500 ministers were given free seats and only 2,000 laymen were even given the privilege of paying for their seats indicates something of the importance which we attach to the ministry in its position of leadership during this whole enterprise.

Now Mr. Flavelle, who is known all over Toronto, all over Canada, and very widely over the rest of the world as a great philanthropist and leader, is going to talk to us about the pastor's place of leadership in this work.

THE PASTOR'S PLACE OF LEADERSHIP.

J. W. FLAVELLE, TORONTO.

Mr. Chairman and Gentlemen,—I am sure that the members of the ministerial body, whether called clergymen or pastors or ministers, will acquit me of any desire to give any expression as to what is their duty in relation to this work. I am but one of those who have had to respond to the request of the committee, and to speak on the subject assigned me.

Notwithstanding the increasing democratic tendencies of our times, the minister of God, by reason of his office, is still recognized by his people as leader in all spiritual matters. More, I am of the opinion that they crave his help and guidance, and when it is denied the thoughtful among his hearers are troubled and concerned, and the thoughtless drift into indifference and carelessness.

If by devotion to his duties and preparation for his work, he enlarges his capacity, the pastor qualifies for leadership already tacitly given, and men will have hope and courage in serving under him, and his work will prosper. If through lack of appreciation of the dignity of leadership accorded him, if carried away by flippancy, or if when needed he fails in deep seriousness, or has allowed weakness to grow upon him which causes men to withhold confidence, the work for which he stands suffers, and men become distressed or careless and indifferent. I do not think I overstate the case when I say that the activity and character of the membership of the Christian Church reflects to a large degree the activity and character of the ministers who occupy our pulpits. I believe they are not only leaders by virtue of their office, but that our people instinctively take instruction in spiritual matters from them, and the standards of life and conduct exemplified by the pulpit and its teaching profoundly affect the life and character of the people.

In the Laymen's Missionary Movement, as in all departments of the Church's work, the pastor should be the leader; inspiring, strong and wise. Did I not know that it has been the case I would think it humiliating to refer to the possibility of any thinking this was a work in which he was set aside and the layman dominant, put in his place. As well consider a father set aside by the effort of the boy in his home, who under the influence of his teaching and guidance, takes on added responsibility and assumes new duties.

This leadership in our ministry should carry with it the dignity of its high calling. Conscious of singleness of purpose, and impressed by high responsibility, the pastor should assume as by right, a bearing of wise authority that commands and retains respect, and secures loyal and serious support. His presence and character should so represent his great calling that men would offer their sons and daughters for similar service, and seek preparation for them for such high duty. It should so affect his ministry in God's house that through his teaching responsibility for the spread of knowledge of Christ and His Gospel would be realized by his people as a necessitous claim, rather than a passing sentiment affected only and occasionally by fervency upon particular occasions.

I present this claim on behalf of the Christian minister as leader with no thought of the censorious and no desire of fault-finding. Rather, I am so impressed with his high position that instinctively I feel like uncovering in his presence, for I am both unable and unwilling to forget that he is an ambassador of God.

It is related of the late Mr. Gladstone, that although he persistently refused recognition by title from Her Majesty, preferring to remain the plain commoner, yet when by the recommendation of his Government, men were raised to the peerage, or were chosen as bishops, or selected as judges, he delighted to pay them honor and to treat them with profound respect, whether the new-chosen lord or the Church or court dignitary. Indeed, it is said of him that this respect for position and authority extended even to his treatment of the policemen who were in attendance at Westminster. I cannot but think that somewhat the same feeling comes to many of us, whether rich or poor, whether in humble or important relations in life, when we are brought in contact with the Christian minister, and I shall not be misunderstood if I say that it is a grievous thing if the high position which he holds, is held less in respect by him than by the men who desire to honor the position which he fills.

John Mott states the need of the Church in this respect, in the opening words of his recent book, "Future leadership of the Church"—"To secure able men for the Christian ministry is an object of transcendent urgency and world-wide concern." Later he adds, "It is evident that no society of men can hold together and can realize great objects without thoroughly qualified leaders."

It is not given to men to be equally efficient, or to hold common talent. It is still true, "To one is given the word of wisdom, to another the word of knowledge, to another faith and to another gifts of healings, and to another workings of miracles, and to

another prophecy, and to another discernings of spirits, to another divers kinds of tongues and to another the interpretation of tongues, but all these worketh the one and the same Spirit, dividing to each one severally even as He will." The wise minister as leader will, therefore, undertake on his own account, only that for which he is best qualified, and he will seek to rally to his help those who are fitted for various types of service. In the Laymen's Missionary Movement, if he has men in his Church who are possessed of power of organization, who can arouse enthusiasm, who can gather men around them for the purpose of carrying on work, he will show his wisdom by making use of such talent, and he will be none the less the leader if the central figure at the moment is the layman of capacity who at his request, and because of his leading, has taken active charge of the work. In one respect I think he should, with tact and good judgment, assume personal command, and help all to recognize that neither power to organize, nor ability to arouse enthusiasm, nor any nor many other excellent qualities, are in themselves sufficient for lasting service. With all such must be associated personal consecration and heart understanding of what it is to love God and to love men. In this the pastor should be the personal leader, and should be an example to those who share the work with him. It will be the pastor's duty to help in sustaining the effort when the newness has worn off and when men lag and become faint in their work. This is a very real danger in this Laymen's Movement, and should be taken to heart seriously and met intelligently when the necessity arises. He will keep himself so thoroughly informed of the whole field of missionary enterprise and effort, that he will be a constant source of inspiration, that there may come to his people a deeper realization of the command of the Master, "Go ye into all the world and preach the Gospel."

The Laymen's Missionary Movement makes a call for such leadership. In every charge represented by the fifteen hundred ministers who have attended this Congress, there should be an immediate summoning of laymen that organization may follow. To the many who could not come, and who have been deprived of the inspiration of this gathering, should be sent a message calling for co-operation. We have been thrilled with the story of what the missionaries have accomplished for Canada in the past. Will their successors in the Christian ministry be less worthy when confronted with their duty? I know they will not, but that they will meet with high intelligence and courage, the added responsibility which this movement calls upon them to undertake.

MR. CAMPBELL WHITE: I should have said in introducing Mr. Flavelle, I think he was the first man I ever asked for money who gave it to me and thanked me for asking him. I have had that experience rather frequently since, but it was quite a revelation doing that. He explained it to me in a way that made a profound impression upon me. He said, "Long ago I decided never to give God less than a tithe of my income, so I am looking around for good places in which to invest it." I assume you will not take advantage of this confidential information, but I thought it was worth while to call attention to the principles which have been dominating a man of this sort during the whole of his active and prominent life.

Mr. Flavelle has treated this subject so thoroughly, and there is so little possibility of any division of opinion about it, that I think we shall push right on to the other topics about which there might be some difference of opinion, and the second topic, the thing that comes second in our minds only to the leadership of the pastor, is the Missionary Committee in a congregation, the group of men who will conscientiously, persistently and intelligently stand with the pastor in leading the congregation to its great missionary opportunity, and we have secured an unusual man to speak on this subject—one of the papers said that he was not very big, but there was a whole lot of good wrapped up in a small bundle. He was speaking before one of the conferences yesterday and evidently gave that kind of impression. The reporters do not know as much about him as I do. I have known him for a number of years. He has been giving about half his time and indeed more than half his intelligence to promoting the Kingdom of God. He has come away from Athens, Georgia, for the privilege of seeing new men and giving some of his convictions as to how to enlist the manhood of the Church throughout Christendom in this enterprise, and I do not know of any one man in this audience who has been more successful in gathering around him a larger number of men who are working with him and who are giving a larger measure of their lives to the extension of the Church's missionary efforts. I am very glad that Mr. Rowland, of Athens, Georgia, is here to talk to us on this subject.

THE NECESSITY OF MISSIONARY COMMITTEES.

CHAS. A. ROWLAND, ATHENS, GA.,

Chairman, Laymen's Missionary Movement, Southern Presbyterian Church.

In the Missionary Committee the Laymen's Missionary Movement has made one of its biggest single contributions to the missionary enterprise.

By a Missionary Committee is meant a committee of strong men in every congregation whose business it shall be to see that missions are given a square deal. That they are presented without apologies, and as the chief business of the Church. This committee seeks to inform, educate and enlist every man in the congregation. To arouse men to pray, to study and by a definite systematic canvass to secure a contribution for missions from every member of the Church. What bigger job does a man want than to serve on a committee that has this sort of a programme?

The Missionary Committee gives five, ten or a dozen men in every congregation an opportunity to express themselves and to become a vital force and a factor in the Church's life. I find men are ready to work if you give them a chance to do something that is worth while. This committee furnishes the handles and the grip with which some men have taken hold in stirring congregations through and through.

Men are rapidly reaching the conclusion in a sane and straightforward manner that they have individually a world obligation. What greater testimony to this statement could we have than this magnificent body of four thousand men gathered here from every section of this great Dominion to consider this very responsibility?

Your presence ratifies your enlistment, but how about the hundreds and thousands of men back at home—men who have not yet caught the vision of a world's need?

In many cases no doubt these men are your personal friends, leaders in civic and Church life, and yet many of them with all their splendid qualities absolutely unconcerned and with no conception of a world obligation.

We all wish that it might be otherwise and that these men might be lead to give of their prayers, creative powers and means that Jesus Christ be made known to all men in this our generation.

To arouse this army of men from their indifference is then, after all, the crux of the present situation, the business of the Missionary Committee and if there were no other reason this indifference, I contend, constitutes a necessity for such a committee in every congregation.

Another very potent reason for such a committee is that there is no chance to evangelize the world at the present rate. Not only must men be aroused, but they must be lead to back up this work by gifts that are worthy of the cause, and upon a tremendously increased ratio above the present standard. I know of no better way to accomplish this than for a committee of men to call upon a man and let him know that a man's part is expected of him. The reason men don't give to missions to-day is because of the way the appeal is made. The Missionary Committee in its businesslike presentation dignifies the appeal.

The necessity of this committee is apparent, because it clears up difficulties in the minds of men which, unremoved, are constant barriers. Men have questions about foreign missions which they wish satisfactorily answered. Some are still skeptical about the proportion of missionary gifts that actually reach the field. Others have heard that missionaries live extravagantly, while still others doubt after all the genuineness of the native converts and so on. These men as a rule are not sufficiently concerned to personally investigate these matters and so year after year nurse their supposed grievances and justify themselves in not giving to missions. Only the coming of the Missionary Committee to these men personally leads them to express themselves and thus have the difficulties removed.

Another reason for this committee is that unless the missionary enterprise is clearly and forcibly presented, men as a rule, and especially men of means, will not treat the proposition seriously or be inclined to invest very largely.

The activities of the Church are so broad and so varied that calls for money are now almost a daily occurrence. These calls have become so numerous and insistent that it is a well recognized fact that only those things that are personally presented and earnestly backed up win out. Now what showing has foreign missions in this state of affairs? The facts speak for themselves, only $10,000,000 given last year from the twenty odd million Church members, while a handful of rich men alone gave outright or by bequest for public use in the United States over $90,000,000 as follows: —

To Educational Institutions	$36,000,000
To Charities, Hospitals, etc.	40,000,000
To Museums, Galleries, etc.	9,000,000
To Religious Organizations	4,000,000
To Libraries	1,000,000

These figures represent only large gifts and do not take into consideration the vast sums raised by Churches and religious organizations. While all this wealth has been so lavishly bestowed for the benefit of thousands in the homeland, a far greater need in heathen countries has been ignored. A need calling for educational advantages, hospital facilities, and an uplifted Christ. Is it not possible that these needs be presented so as to command the attention and support of men of means? Here the Missionary Committee faces a tremendous responsibility. Their missionary programme for the Church should be commensurate with the need, and a steady advance contemplated year after year. In order to bring things to pass they should determine first of all to familiarize themselves with the immediate needs of the foreign fields, occupied by their denomination. In presenting these needs they should seek to lead men of financial ability to think and give in thousands instead of hundreds and others in hundreds instead of dollars.

But perhaps the most urgent reason for the necessity of a Missionary Committee is the unbusinesslike methods often pursued in missionary finance. In many congregations there is an annual or semi-annual collection taken. Should it happen to rain, and this often occurs, down drops the contribution. No effort is made to overcome this. Even if the weather is favorable hardly more than one-third of the membership contribute and the majority of these will give only what they happen to have. No provision is made to reach those who do not give or to increase the gifts of those who are financially able to do large things. Now if we business men ran our business in this way it would only be a short time before we would all be in bankruptcy.

Another method, known as the budget plan, is to lump all given to the various benevolences in one general fund, and at the end of the year the officers divide it out as they see best. No more pernicious method could be devised. It practically prevents a man from saying to what cause his gift shall be directed. I hope the day is soon coming when this plan will be banished beyond recall.

Again some Church treasurers are in the habit of kiteing with mission funds to meet current expenses. Many only remit the Mis-

sion Board once in twelve months just before the fiscal year closes. If these funds were sent in uniformly and regularly each month it would save all denominations considerable interest. To satisfy myself on this point I wrote a number of Mission Boards. Without exception they all replied that delayed remittances cost them no small sum every year. One denomination with an income of about $400,000 estimated the interest they had to pay on this account at $750 to $1,000. Another with an income of over $1,000,000 wrote that they had paid out already this year $3,495 in interest. Another says that they have been trying to devise some way by which they could get in their gifts earlier in the year and states that their interest will go even beyond last year, and that was up in the thousands. Still another reports their interest amounted to $2,000 last year. While all this cannot be charged up to Church treasurers, much could be avoided if funds were forwarded promptly. Through the Missionary Committee we hope the weekly offering for missions will become so popular and general that it will be possible for funds to be sent in as needed and thus all interest be saved.

We do not claim that the Missionary Committee is to correct every evil, but we do know from actual experience that where properly organized and given a chance it will revolutionize a Church's missionary attitude and response. This, of course, contemplates an entire membership canvass upon the weekly basis. The weekly method of contribution we consider an inseparable part of the plan. In this I am sure you will agree after you have heard this presented later in the session this morning.

The Laymen's Missionary Movement of the Southern Presbyterian Church has been standing for this Missionary Committee now for over a year. It has proved a signal success.

One of the strongest resolutions adopted by our First General Convention in Birmingham, Ala., in February of this year, calls for the establishment of this committee in every congregation. Our Executive Committee at a recent session likewise directed our secretaries to carry out this resolution as far as possible considering it the most feasible and direct agency by which we are to reach our Assembly's Standard of a $1,000,000 a year for missions or $4 per member. Already some sixty odd Churches in our denomination have reached this standard. Three causes have predominated in bringing this about:—

1. Some wealthy man giving some large amount.

2. A missionary pastor bringing his congregation up to his missionary level.

3. A definite eanvass for missions.

It is not to be expected that every congregation will have liberal wealthy men, nor all be so fortunate as to have a missionary pastor, but it is possible for every Church to have a Missionary Committee and an entire membership canvass and to reach its denominational standard, with or without wealth, with or without a missionary pastor.

Believing as we do that in no other way can we so speedily enlist men in missions and bring our Churehes up to an average of $4 per member, our movement is now aggressively pushing the formation of these committees throughout our entire denomination.

Nothing has eneouraged us so mueh as the rapidity with whieh these Missionary Committees are being organized all over our Chureh. As one of our Southern dailies has said of itself we hope soon to say of Missionary Committees, "they cover Dixie like the dew." For instance, one of our Presbyterial chairmen phoned me the other day from North Carolina for some information, and in the eourse of the eonversation stated that they were rapidly perfecting their plans to see that a Missionary Committee was organized in every Chureh in the Presbytery. Shortly after our Birmingham Convention Mr. Chas. H. Pratt, one of the seeretaries, visited four Churches, in arranging for deputation workers. In three he found committees already organized, and in the fourth, plans perfected for sueh a committee. All this was the direct result of the Convention, and had transpired within two weeks of adjournment. This but indicated the splendid initiative being taken by our men everywhere. To direct men who are to serve on the Missionary Committee, we have prepared a special manual, "The Missionary Committee." This deals with the necessity of the committee, and the organization and the work of same. With this as a guide we confidently expect these eommittees to produce great transformations everywhere. Since I eame here I have reeeived news that has greatly cheered me. Our Church year closed Mareh 31st. Our Mission Board wires me that the reeeipts for the past year are $412,000, against $323,000 the previous ycar. A gain of $89,000 or a little over 27%.

The Missionary Committee is simply the difference between failure and suceess. We believe that if men are trained through the Missionary Committee in time, by God's help co-operating with pastors, they will transform the present indifferencc and apathy into enthusiasm and zeal, and thus make it possible by a united effort for the Church of Christ to meet her distinct missionary responsibility.

MR. CAMPBELL WHITE: There is the example of what is accomplished by a Laymen's Missionary Movement getting seriously at its job. Mr. Rowland has been working this for two years, and has enlisted hundreds of laymen all through his denomination in active co-operation, with a result that this year they go from $323,000 to $412,000, and they will add $100,000 at least next year and that they will go right on adding $100,000 a year until they reach their million dollar standard I have no doubt from what I know of the leaders of that denomination.

Now there are one or two things I want to say before we pass on to the next topic. How many of you men belong to congregations that have a Missionary Committee that is working at its job; will you let us see your hands? (hands held up). Now how many have not such a committee? Let us see your hands (hands held up). Now there is something for you to do. Inside of the next ten days, or just as quickly as you get home, this thing should be taken hold of seriously. There should not be a congregation represented at this Congress which does not have a Missionary Committee of men inside of the next thirty days. I want to give you this caution; do not appoint any men who are already primarily responsible for something, just tacking this on as a side issue. It is not a wise course to appoint any board of officials now in existence and appointed for some other purpose to be primarily responsible for this thing. It is a great deal better to have a special committee, appointed of course by the officials of the Church, whatever you call that official body. Let them represent the various elements of the congregation, and let them be men who will do this thing as their primary work all through the year. I think it is a great mistake, judging by observation and experience, to tack this responsibility on to other things that men regard as their primary work. My own conviction is that this Missionary Committee gives the highest opportunity for service that comes to any group of men in the congregation, and it is a big enough job to call on their best endeavors all through the year. Even after the compaign of education has been gone on with, and the canvass has been carried through, there is still the continuous education which must be gone forward with, which constitutes a great, vital opportunity for this committee. How many of you men—we might just as well be agreed upon it—will use your best endeavors to get a Missionary Committee appointed, and actively at work in your own congregation immediately on your return home? I am sorry to see that there

are some of you who cannot vote on that, but I am glad so many of you are going to do it.

A DELEGATE: We have them already.

MR. J. CAMPBELL WHITE: Now, we will go on to the next point, which is, "The best methods of missionary finance." The method we have been carrying on hitherto have not been worth calling a method at all; it has been more of a spasm than a method. We want to get the finances on as solid a foundation as any other department of Church work, and all business of that kind. Mr. Thomas Urquhart, the ex-mayor of this city, has given a great deal of time and attention voluntarily in going through the whole of this Dominion, and endeavoring to get the people to get into this work. We will now hear from Mr. Urquhart.

THE BEST METHODS OF MISSIONARY FINANCE.

THOS. URQUHART, TORONTO.

We ought to have right views about the money matters of God's Kingdom. It is ours to learn what plain business methods demand. If God has any claim upon us to support His work He has a right to a support that is adequate, regular and equitable. Giving was an act of worship from the earliest times. The first recorded act of worship in the Old Testament, as well as in the New Testament, was an offering of gifts. In the Sermon on the Mount, in the sixth chapter of St. Matthew, the giving of alms has a place before prayer, as a religious act, and it has been well said by some one that giving without prayer is dross, and prayer without giving is hypocrisy. In the conduct of all business enterprises, and in the management thereof, two things are necessary:—

1. Education.
2. System.

The missionary needs of our Churches and our obligation to give the Gospel so that all men may hear the message will never be properly financed until Christian men are taught to observe, and do observe scriptural law, as to the amount they should give. We must recognize the great truth that there is no portion of our money that is ours alone. God gives us all we have. He has simply trusted it to us for His service. It is amazing how little men think they can give and how much God says they can. The Jew, under the Divine Law, was compelled to give a tenth of everything, and if we add to this the various other free-will and thank offerings he had to make, it would amount to at least twenty per cent., probably thirty per cent. of his earnings. In any event every Christian man and woman should set apart at least a tenth of his total income or revenue. I believe that all Christian men will admit that the support of the Lord's work should be adequate and regular. The only successful and scriptural system of support is that of tithing. "The tithe is the Lord's." "It is holy to the Lord." If the Lord legislated regarding our time and set apart one day in seven as a day of rest and worship surely it is reasonable to suppose that He legislated

regarding our gifts for the support of religious worship. I do not propose to go into a long discussion of the scriptural authority regarding tithes. Suffice it to say that the tithe was an institution long before Moses declared that the tithe was the Lord's. When man was governed by God's revealed but unwritten law the tithes were paid. May we not see in the offerings of Cain and Abel and the offerings of Noah some evidence that the law of tithing was then in force. We find also that Abraham paid tithes to Melchizedek of all that he had, and Jacob vowed to give a tenth to the Lord, if he was prospered by Him. I believe that Abraham was simply obeying an already established custom, and Jacob simply vowed conformity to a law previously enjoined. In all references to giving in the Old Testament the tithe or tenth is the least amount which is either expressed or implied. When the Pharisees boasted of giving tithes of "mint, anise and cumin," our Lord approved of their paying tithes, but reproved them for their lack of "judgment, mercy and faith." This law of tithing was not ceremonial, but moral, and hence I think universal and binding in its obligation. I believe if any one will make a prayerful, careful study of the Old and New Testaments they will come to the conclusion that this law has not been abrogated and that it is binding upon the Christian conscience to-day. The only objection I have heard taken to it is, that it is unfair to ask a man receiving ten dollars per week to give in the same proportion as the man who receives one hundred dollars per week. I would say in reply that it is not unfair, but I would also answer that it may be wholly unchristian for the man receiving one hundred dollars per week to give only one-tenth. A tenth is the minimum. Those who can give more should give more. I may also add that the people of small means, who have tried tithing, are satisfied and happy in this plan, and only those who have not put it in practice object to it. In fact I have never found any one who had adopted this scriptural method, who was not prepared to say that, after setting apart a tenth for the Lord, what he had left was of more value to him and greater advantage with the Lord's blessing upon it than the whole of his income spent upon himself.

Let us for a moment consider the benefits. If all Christians tithed their income or revenue there would be no uncertainty regarding the support of all missionary, religious and charitable enterprises. If a tenth of the money received by the professedly Christian men and women of Canada were given to the Lord's work,

at least $50,000,000 would be paid into the treasury. Then again, tithing leads men to consider what they spend upon themselves. Tithing means laying aside a tenth first, and the tither knows how much he has left to spend upon himself. By making men think of the use of their means it keeps them from extravagance and luxuriousness in personal outlay and living.

Tithing again is a great benefit to the individual because it is a consecration of a definite part of his money to the Lord's work, and is a definite step toward a more definite personal consecration. Usually tithing is adopted after careful consideration and prayer. Having begun, the tither usually becomes more active in all Christian work and does greater things for his Lord. He follows the sacred offering of his money with his prayer and with his own personal service.

Just two illustrations, out of many, of the result of tithing: One Methodist Church in Ontario with 190 members had 36 pledged tithers. These 36 tithers contributed in one year $1,912.79, or an average of $53.13 per contributor. The 154 non-tithers contributed $1,567.71 or an average of $18.18 per contributor. In another Church where there were 58 pledged tithers and 136 non-tithers, the 58 contributed $2,944.26, or an average of $50.76 per contributor, and the 136 non-tithers contributed $1,169.69, or an average of $8.57 per contributor.

When men are educated along scriptural methods of giving, then a system is necessary for the carrying out of the method. A proper, reasonable, businesslike and scriptural way of contributing the tithe is by the weekly offering plan. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." Many persons receive their income monthly, some perhaps quarterly, some at irregular intervals. These should tithe their money when received, lay it aside, and bring in the proper proportion each week. Each individual member must decide for himself how much he should give for the missionary work of his Church, at home and abroad, how much for the work of his own Church, how much to Christian education, how much to the other benevolent schemes which merit his support, and the offering for these should be brought in weekly to the Lord's treasury. If tithing is practiced men will always have money to give, the only question for consideration being the manner of distribution, and amount to be set apart for each object. The weekly offering plan has proved an unqualified success in connection with

the current expenses of our Churches, and should be adopted in connection with the other offerings, especially the missionary. It seems to me that the local work is not of greater importance than the mission work of our Churches—the carrying out of the Master's command to give the Gospel to the whole world. Every Church which wishes to adequately support its missionary work will, in its financial plans, place it upon the same plane as they do their own local work. There are several methods that may be adopted, but the two most easily worked, and which seem to meet with most approval are:—

1st. The duplex envelope with the offering to current revenue in one pocket, and the missionary offering in the other. 2nd. Two entirely separate envelopes (preferably of different colors), one for current revenue and the other for missions.

Even though the weekly offering system may be inconvenient for some large givers and perhaps for some few others, they should be willing to suffer some little inconvenience for the benefit of the whole Church.

Then, besides this being businesslike and methodical and regular, if every one would tithe his income, it would give, as already stated, adequate support for all the Lord's work. Then again this method of giving makes our offering an act of worship, but it must be given from principle and out of love, cheerfully and gladly and not from a mere sense of duty. The first day of the week is the day of worship and as God's people remember the price that has been paid for their redemption they surely will be constrained by the greatness of His love to present their gifts as a cheerful act of worship, a glad thanksgiving to the Lord.

Upon consideration, the annual collection plan, or the pay-as-you-please plan, or any spasmodic kind of giving for missionary or Church work of any kind, must be held to be a failure from the financial standpoint. Paul did not propose to the Corinthians to draw out their offerings by a strong presentation of the need of the field, but he desired to make their giving a matter of love and conscience, and pointed out their duty of presenting an offering on the first day of every week. I speak advisedly when I say that I believe that this scriptural and apostolic method of finance (tithing and weekly offering) would, if carried out universally in our Churches, for one year, pour such treasures at the feet of our Lord and Saviour as to remind the beholder of the Jewish offerings for the building of the tabernacle, when they had to be restrained in

their giving, or of the bringing in of the tithes in Hezekiah's time when they had enough for all their needs and had left a great store, or of the early days of the Church, when in the fervor of their love the disciples sold their possessions and had all things in common.

In conclusion we can safely say that the best method of missionary finance is the weekly offering plan.

1st. As stated, it is scriptural. As the Psalmist says, "We are to bring an offering and come into His courts": Ps. 96, 8. The great law-giver Moses said, "They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee." The great Apostle said, "Upon the first day of the week let every one lay by him in store as God hath prospered him." 2nd. It is a natural and fair method. It enables every one to give something. The call is to every one. The poor widow with her mite, as well as the rich man with his thousands. The child and the man. The wife as well as the husband. Every one. Frequent givings will be a constant reminder of the needs of the world, and the fact that our gifts are presented regularly for the extension of His Kingdom will tend to more clearly and fully identify us as partners in the work of the Lord. 3rd. It is efficient, because not only does it permit of all giving something, but it directs the thought of the giver to consider the proportion of his givings, and in this way all our work will receive its due share if the scriptural system is extended to its logical conclusion.

I think that we may say that with education along the line of tithing, with the adoption of the weekly offering system of bringing in the Lord's money, we will have the best method of missionary finance:—

(*a*) In adopting this we will honor God by recognizing His command, by obeying His word, and by acknowledging Him as the sole owner of life and property. It binds up our interests with the interests of God and His Kingdom. It becomes a precious privilege to, "Honor the Lord with our substance and the first fruits of all our increase."

(*b*) It will enable us to meet all the needs of the world, at home and abroad, because it develops liberality and makes possible larger offerings.

(*c*) And lastly will bless the giver. I believe the Scriptures show conclusively that giving accompanied with our prayers

is the surest way of getting the greatest spiritual and temporal blessings. This is the experience of all who have tried it.

With St. Augustine, we may say, "We give earth and receive heaven. We give the temporal and receive the eternal. We give things corruptible and receive the immortal. We give what God has bestowed and receive God Himself. Let us not be slothful in such commerce at this. Let us not continue poor."

Mr. J. Campbell White: I do not think I ever heard these two great fundamental principles put so plainly and briefly, and I think that we ought to have that paper published in a pamphlet and scattered by the hundreds and thousands. I believe all experience and observation will endorse these two positions, which have been taken in this paper, that the system as applied to the proportionate giving and the system of bringing it in week by week will solve all our problems of Church finances. On this point we can have the additional testimony of Mr. Parkinson of this city, who has had a very wide experience in introducing these methods in the Presbyterian Churches, not only in Toronto, but in Ontario this last year.

THE WEEKLY OFFERING ENVELOPE.

M. PARKINSON, TORONTO.

Mr. Chairman and Gentlemen,—It will not be necessary to talk much longer about the introduction of the weekly offering envelope for the current expenses and the mission schemes of the Church. It is demonstrating itself every day all over Canada. I am not asked to make a speech. Let me give you two examples, and that will be enough—one in the Presbyterian Church—a city congregation—by introducing the weekly offering for missions, the contributors increased 500 per cent., and the contributions increased 400 per cent. You can grasp in a moment what that means.

In this Church after the weekly offering envelope was introduced the missionary committee visited the homes of the people and asked the men, and the women and the children who were communicants to take envelopes and use them each Lord's Day. There was no pledge—you cannot pledge Presbyterians—but they will do their duty nobly when you educate them to see it clearly.

Is it worth while? 400 per cent. increase in money, 500 per cent. increase in givers, and nothing to do but introduce the weekly offering envelope, visit the homes of the people, and say, "Will you take this envelope and use it as God has prospered you"?

Now, let us take a country illustration. I take it there are some Methodists here. This example is from a Methodist congregation. They had been giving annually less than 60 cents per communicant for missions. They introduced the weekly offering envelope. They pledged themselves to raise annually $5.00 per communicant for missions. They did more, they ended their year with $5.47 per communicant.

I have not anything more to say. There is the city before you; there is the country; there is the Presbyterian and there is the Methodist; there is the wage-earner in the city and there is the farmer in the country; it will work here, it will there, it is good for everybody.

Mr. J. Campbell White: I desire to call your attention to the last speech which you heard; it was only about two minutes long, but he said more than a whole lot of fellows would say in an hour. It was long on information and short on exhortation. That is a mighty good point for us laymen; almost anybody can exhort, but it is a different thing to give the facts and let people draw their conclusions for themselves. It will be a great thing for the Church of Christ when the laymen will get hold of the facts and then pour them out as Mr. Parkinson did a moment ago. Sensible men can draw their own conclusions, whether they are Presbyterians or Anglicans or anything else. I think we ought not to pass this tremendously important point of finances, and I am sorry that we have not days to hear from men from all over the country with their testimony and conviction about these things, but the best we can do, in this hasty review, is to give you an opportunity to express as a body your conviction and testimony on these two points. I am going to ask those in the audience who believe that giving the tithe or more is right and reasonable, and a great blessing and a thing to be universally recommended to hold up their hands. (Great number raised hands.) Now, I am going to ask, in regard to the question of the weekly offering method, how many of you really believe it would be better for the Church in every way to put its missionary offerings on the weekly basis, not only believe in it, but will go home and endeavor to have it introduced if you have not already done so? (Large number of hands again raised.) That is splendid. The next point is the importance of public education by laymen. Now, we never could have had this convention unless hundreds of laymen had been set loose during the last year or two in this country, and had risen up to a new conception of their own place as educators and exhorters in the Kingdom of God. This Laymen's Movement is to help men to discover themselves and the place God wants them to take in His Kingdom. We will now hear from the next speaker, the Hon. W. H. Cushing, of Calgary.

THE IMPORTANCE OF PUBLIC EDUCATION BY LAYMEN.

HON. W. H. CUSHING, CALGARY.

Mr. Chairman and Gentlemen,—I was very much in doubt of the wisdom of the committee who placed my name on the programme of this great Congress to discuss the question that is before us now, as my life has not been very much taken up with talking, and it was with considerable reluctance and hesitation that I agreed to come on this platform to say anything to this great Congress. We have been listening for three days or more to men who have been in the great missionary work of the Church; we have been listening to some who have gone and visited the fields where these operations have been carried on, and our hearts have been inspired by what we have heard. We have heard so much that it has been impossible as far as I am concerned to take it all in and gather it all up. What more can be said or need to be said of the importance of education by laymen than what we have listened to during these days? I am sure no words of mine this morning can impress more deeply this fact than it has already been impressed on the members of this Congress, and it seems to me that what is now needed more than words is that what we have heard shall be crystallized into action, and that we shall go back to our homes and get busy doing something.

Laymen have had an important place in the work of the Church for many years back. The introduction of the Sunday School and the Young Men's Christian Association, and the different societies and brotherhoods of the Christian Churches have given scope for the activity and the work of laymen. We know what has been accomplished by the men, and I should say the women too in these activities of the Church. I think I may say, while I have not statistics to offer this morning, that the large percentage of the efficient workers of the Christian Church to-day are recruited from these agencies which I have mentioned. These agencies of the Church are manned and operated by the lay force of the Church, and I may say, too, that these institutions are distinctly educational, educating the children and the young people of the Church in the best methods of Christian work, and it seems to me that this great laymen's movement cannot do any better than follow along the lines

which have already been adopted by these other lay organizations of the Church in conducting this important work which has originated and is being carried on all over the North American continent, and has commenced on the other continents as well.

I do not think it is necessary for me to suggest methods. We have heard a good deal about how we are to raise finances, and how we are to do this, that and the other. I said that we have heard from the people who have been on the foreign field. Perhaps not many in this great Congress will have the opportunity of seeing what these brethren have told us they have seen in these lands; but we have people coming to our shores from every country under heaven; coming here to become part of our national life, coming here to be citizens of this great new country. We have our opportunity at home, an opportunity that seldom comes to Christian men. What are we going to do with these people? How are we going to educate these people to our manner of living and the Canadian civilization? These are questions which I do not know that I am fully competent to answer, and these are questions that are facing the laymen of the Christian Church of Canada to-day; what are we going to do? It seems to me that we need more than anything else to go back to the communities in which we live and live before these people who are coming here, who know little or nothing about our Christian civilization, in order that we may show them the benefits and the blessings of our Christianity. We can do that, and it is the least we should do.

I have been struck with this fact as I have watched the progress of this Congress. We are gathered here representing all the Protestant Christian Churches of Canada, and some from other countries. We are met on one platform; there has been no difference of opinion as to what is the great business of the Christian Church to-day. We are all agreed that the great question of missions is the business of the Church. There has been no dissension; there has been no doctrinal difficulty if you please. Why should these imaginary differences continue in the Christian Church, the Protestant Christian Church? We have now two great new provinces in this Canada of ours—two Western provinces—just commencing their provincial life, just laying the foundation of the provincial institutions. There are educational institutions being established in these provinces—a university has started in Alberta, and there will shortly be another one started in Saskatchewan, and negotiations are being made that the different branches of the Christian

Churches will each have its theological college around these universities. Why should there be five or six theological colleges grouped around the universities? Why is it not possible that the theologians of the various branches of these Churches should get together and form a curriculum of theology that will equip the students who are being prepared for the work of the Church in that university so that they can preach the Gospel of salvation to the people of this country or any country so it will be understood, and that they will be able to enter into the benefits of this salvation? I do not believe that the laymen of this Congress or the laymen of Canada want these divisions. Then, if we do not want them, it seems to me that the way is plain, we may do away with them, and we may be united in this great work just as we have heard from this platform they are uniting in other countries. In Asia they are burying their denominational differences and are uniting in order to make the preaching of the Gospel to the heathen abroad easier and more effective, and I have heard somebody say that these Eastern people will lead Western civilization and show them how to be united on this great business of the Church in propagating our Christian religion.

I think I have spoken my ten minutes, sir, and I will not detain you any longer. I have felt it a great privilege to attend this conference. It was my pleasure to meet the Chairman of this meeting, along with his associates, who travelled from Halifax to Victoria last fall, spreading this evangel and stirring up the people as they have never been stirred before all over this country, and we have some fruits of their work in this great gathering here in Toronto. I shall never forget how their preaching appealed to me, and the effect it had on the Churches wherever they went.

Now, as I said before, our business as Christian laymen in this convention is to go back where we have come from and use our influence by our daily lives as well as by our actions and words to spread the influence of this Congress all over this Dominion of Canada.

MR. J. CAMPBELL WHITE: How many of you men have made a missionary address of any sort? May we see your hands? (Hands raised.) How many of you laymen, if you are asked to make a missionary speech by someone else, will do it? (Several hands raised.) There is one thing in which the chairman of this convention surprised me. He called on men to volunteer to speak in the Churches here on Sunday. I did not expect him to get much response from that. If he had asked you men to tell about somebody else that you knew was here who could make a good missionary speech, I would expect he would have had 2,000 names sent in. Now you may not think that you can make a speech at all, but if anybody else has faith in you to think you can, you may have to try. Abraham Lincoln said, "You never know what you can do until you try;" and one of the glories of this movement is, that it is discovering hundreds of men who can do great things who never knew they could do them. Let us try it. In order that a man may be effective as a propagator, he must have information. That was one point that our speaker in his limited time did not get to the point of discussing, but we were greatly inspired with the way the men from Sydney to Victoria grasped at the opportunity of getting hold of carefully-selected missionary literature in order that they might coach themselves up on this subject and be prepared to speak with more conviction. Now, nobody can be of any account as a propagator unless he has some information to pass on, and we have tried to collect such material into two packages, a fifty-cent package and a dollar package of literature. Now, what I would like to see would be, that every man should get one of these packages for himself. I want to say this to you that my conviction about it is very strong; I do not believe that you will be able to be very successful as a worker in this business unless you get hold of these great outstanding facts which have been collected from all parts of the world, and are contained in these pamphlets.

Now, Mr. Parkinson spoke about increasing the contributors 500 per cent. That is a marvellous statement, and it is almost impossible to realize it. One of our great problems is how to get everybody enlisted, and Mr. Findley, who has been one of the most successful and untiring workers in this whole movement is going to tell us how to do that.

THE ONLY WAY TO REACH EVERY MEMBER.

THOS. FINDLEY, TORONTO.

Mr. Chairman and Gentlemen,—There is no uncertainty about the title of my subject, "The *only* way to reach every member." I may say that this topic was sent to me by the Congress Committee without telling me what that "only way" was. However, there was only one way from my standpoint, and I understand since that was the "way" the committee had in mind, viz., "personal canvass." That clearly seems to be the only way in which we can hope to reach every member with the message we desire to give them.

Now, while this may be obvious to those who have been engaged in the work, and who have had experience in it, it is quite possible that it will not be so obvious to the various Church courts, or the Missionary Committee, to which you will report on your return to your various congregations. I think, therefore, in order to make the subject as practical as possible that it would be well to divide it into two headings: 1st. Why it is the only way, and 2nd. How this plan may be carried into successful practice.

First in regard to the question, Why it is the only way. I think you will agree with me in this that we may hear many public addresses; we may read many first-class pamphlets with reference to the subject, but we rarely feel the matter in a direct personal way unless somebody speaks to us personally about it. In a political campaign this is recognized. None of you have ever seen a successful political campaign conducted where the candidate depended wholly upon public speeches and the press for his elections —unless it would be the candidate of a certain party in Toronto where one would naturally feel their calling and election was sure. Practically every important issue, if the whole people are to pass upon it, must be brought before them individually.

As a further illustration it may be said that no new company, which desires to place its shares with the public, can hope to do so through advertisement and prospectus—it must have personal canvassers.

Another reason why a personal canvass is necessary to rouse our people is, because even in this democratic country the large

bulk of our people are inclined to be conventional and do things as they have been done in the past, and feel that so long as they are doing as others do they are not far wrong. Why did not the missionary problem appeal to the men of our Churches until recently with the force that it now appeals? Simply, I think, because men in our congregations, while hearing many missionary addresses and hearing what their responsibilities were, seldom reached the point of saying that responsibility is mine. Now, if we go to people in a personal way we can bring this question definitely before them and make it necessary for them to face the issue and decide what attitude they are going to take in connection with it. If there is one thing more than another that this movement has taught me, from my observations of it this past year, throughout the country, it is that the heart of the men of the Christian Church is right; that their religion is sincere, and that if we can put before them, so as to secure their consideration, the question, "What is your attitude towards the missionary schemes of your Church?" the answer will be what we desire to have it. It is quite apparent that the lack of interest is for the most part thoughtlessness, and where you can get men's attention it is easy to bring them to have the conviction that they have not been doing in the work of their various Churches anything adequate or reasonable. I have seen, and any of you who have been engaged in the work have seen, over and over again at meetings, the missionary problem of our Churches appeal to men in an entirely new way and with tremendous force, and the reason for this in my opinion is, that the appeal is being made more direct and more personal.

As a last, and perhaps more convincing argument than any as to why this is the only way, I would point out that the experience of all who have tried this among other methods to increase missionary givings, is that personal canvass has proved the most effective of all their efforts.

I have had personal experience in the work of canvassing, and from that experience has grown the conviction that if we are to get the maximum results from the men of our congregations we must appeal to them in this personal way. It was my privilege, as a member of a Missionary Committee in a city Church, to visit, along with another member of the committee, forty different men, and the experience is one I shall never forget. We started on our canvass with a list of men and with an amount opposite their name that we thought they might reasonably give to the cause. I confess

we started without very much faith that we would be able to increase the givings of these various men in the proportion that we had planned. However, one after another as we went about on the canvass not only met our standard but in many cases largely exceeded our expectations, and, of course, our faith grew as we went along. So from personal experience, from the experience of others we may say that this is the only way we can hope to reach every member in our Churches. You will have noticed that Mr. Rowland in his address on "The Missionary Committee" had talked but a few minutes until he had named personal canvass as the principal work of that committee.

There are doubtless many other suggestions which will come to you as to why a personal canvass is the only way. I have just pointed out a very few because I want to be brief.

Now I am going to make a few suggestions with reference to the carrying out of this work. I am pre-supposing from what we saw a short time ago that every Church represented here will have a Missionary Committee, and that Missionary Committee will be of a kind that will want some work to do. I also take it for granted that the work which you will present to this committee as the thing which it can most effectively do is the personal canvass of the entire congregation to which the committee belongs. After this decision has been arrived at the first thing a committee should do is to take a list of the members and judiciously group them in regard to the possibilities of their givings. When this has been done the numbers should be divided amongst those who are going to make the canvass, having regard to sending the canvassers where they are likely to have the most influence. The men who are going to make the canvass should be men who have enthusiasm and tact, and they should undertake the work in committees of not less than two. The canvassing committees should expect to meet men who have not given very much consideration to the subject of missions, and these men will require information. They will also find others who have for some reason considerable prejudice in regard to missions, and the questions they raise will have to be intelligently met. It, therefore, follows that men making such a canvass should be generally well informed with regard to the missionary schemes of their Church, because men so informed can in a conversational way remove prejudices and doubts and give information much more effectively than can be done through an address.

I should like to make this suggestion also with reference to the method of approaching men. Do not forget that you are not approaching them to ask something for yourself, neither are you asking help for a cause that will fail if they do not give help to it. The matter should be placed before them as a matter of responsibility, also as a matter of privilege and if put to men in this way the whole aspect of the appeal is broadened and dignified and men are interested, whereas if you approach the matter in the sense of "begging" it will cheapen both yourself and the cause you represent.

Another thing the canvassing committee can well do is to use judiciously the encouraging features of their canvass. You will not have canvassed very long until you have gathered experience of a very encouraging nature, and without betraying any confidence and without using names you can use this experience to very great advantage in approaching other men.

Another important matter in connection with such a canvass is to have in your congregation before you begin some definite policy adopted. If the congregation see well to adopt some amount for their missionary givings it helps the canvassers in their work. There should also be some method of collection of the missionary funds agreed upon, and if this can be made the weekly envelope system, a basis will have been provided for the committees to work on that will be permanent in its nature. By this I mean that if the canvassing committees can secure not only the enlargement of the givings within the year from the people approached, but can also induce them to give this systematically through the weekly envelope system, they will have that standard of giving for the future made permanent with these individuals, because people never recede from a standard of giving once adopted and practiced. If the weekly envelope is the method you are going to adopt clearly explain it to the people you approach. Do not take it for granted that they understand all about the method, or if some other plan has been adopted let it be clearly understood. Also undertake to explain to those you approach the undertaking of the congregation. Information as to the object and aims of the congregation in regard to missionary work is the very first way to secure the intelligent interest of the member you are canvassing.

Clearly understand and clearly record the pledges given. There is room for misunderstanding from this source unless the canvass

committee are very careful. When you understand what the party called upon undertakes to do make a careful record of it and thus avoid any future misunderstanding.

If money is given on the spot see that a prompt acknowledgment goes for it from the treasurer immediately you can get the money into his hands.

And lastly, do not undertake the canvass thinking that it will be easy. If you have not had experience in this sort of work it may look a simple matter to visit a large number of people, but when you take into account the few that can be visited in an evening, the many times you find people out that you call upon, and other difficulties that will arise, you will find you have a great deal of hard work before you, but undertake it at the same time feeling that you are being privileged to do the most important Church work it is possible for you to do, because it will be perhaps more personal than any work you have previously done, and nothing will advance Christ's Kingdom in your own heart, or in the hearts of those you approach, more than this direct contact with other men in trying to bring them into a larger sense of their responsibility and privilege in connection with the Church's main work.

HOW TO MAINTAIN AND INCREASE AN AROUSED MISSIONARY INTEREST.

J. LOVELL MURRAY, MISSION STUDY SECRETARY, STUDENT VOLUNTEER MOVEMENT, NEW YORK.

This subject does not refer to the missionary interest which has been aroused at this Convention, but to the missionary interest which may be aroused in any congregation through the means and methods that have been suggested already this morning. No more serious or important problem faces the leaders, both clerical and lay, of the Church's life than the sustaining and deepening of its missionary interest. If this is to be adequately done there are three conditions which must be met.

First of all, missionary interest when once aroused must be made intelligent.

We are here to do some imperial thinking. Sir Andrew Fraser addressed us in the opening session as "Fellow subjects of the King of kings." We are the official representatives of those citizens of the Kingdom of God who are resident in Canada; and our whole motive in coming together is to deliberate and decide upon the action which, as faithful and loyal subjects, we ought to take and will take regarding the Kingdom of God throughout the world. Every issue under discussion at this Congress is an imperial one. And in our various communities and congregations what we shall seek to maintain and develop will be the imperial vision, the imperial ambition, the imperial interest, and let us lay it down as fundamental that this cannot be done unless they are intelligent regarding imperial affairs. The question came up in our House of Commons, the other day, of Canada's just contribution to the naval defence of the British Empire; and all the world must have applauded the splendid decision that was reached. But it was not reached by men who were ignorant of conditions and necessities in all parts of the Empire, but by men of high and well-informed statesmanship on both sides of the House. Similarly the only men who are qualified to deal with the sweeping issues of the Kingdom of God are those men who know. Men are not ready to become statesmen in the Kingdom of God until they are intelligent regarding its affairs.

It does not require to be argued before this company that intelligence is the only sound basis of missionary interest and activity, as it is the only sound basis of any interest or activity. Jesus recognized this when he gave to His disciples the fundamental missionary command: "Lift up your eyes and look on the fields." They would not be in a position to help solve the problems of the harvest fields until they had first studied them. When Mr. J. Campbell White was a travelling secretary of the Student Volunteer Movement he used to tell the students of our colleges that there were four things that they could do for missions and, as you might expect, he made these into a formula and spread it out on a chart. These four things were, "Know, pray, pay, go." Very justly he began with the word "Know."

Men are not in a position to give until they know. They may give sums of money to missions, but their giving is liable to be perfunctory, spasmodic, grudging, niggardly (and niggardly is a relative term), if it is ignorant giving. Giving can be cheerful and generous and sustained and contagious only when it is intelligent. And I doubt if men have any right to give to an enterprise about which they are ignorant.

Men are not in a position to pray until they know. Christ did not ask His disciples to pray the Lord of the harvest until He had told them to look on the harvest fields. They could not pray as they ought until they should become intelligent regarding the needs and conditions of those for whom they pray. It is one thing to say, "Thy Kingdom come," or "God bless China," or some other general prayer for missions; but it is a different matter when one has come to a knowledge of the great facts of missions and can put better meaning and detail and therefore intensity and conviction into his prayer when he says, "Thy Kingdom come. Thy will be done on earth as it is in heaven." "Pray ye the Lord of the harvest that He thrust forth laborers. For Thine is the Kingdom."

And if the home base cannot furnish the money or the prayer for the missionary enterprise, until it is intelligent, neither can it supply the men. A young man would be doing a great wrong if he should recklessly throw his dearest possession, his very life, into an enterprise of which he is ignorant. You say men are not likely to do it. Well, but they have no right to stay at home to invest their lives, which they will do unless they decide to go abroad, unless they first become intelligent regarding the affairs of home and foreign missions. Until then, they have not sufficient data on which to

make an intelligent decision regarding the investment of their lives. Missionary intelligence is at the bottom of the solution of this great problem of securing missionaries.

Let this then be our first effort—to promote missionary intelligence. Oh, it is easy enough to arouse a missionary interest. That is being done constantly. But of how many cases can it be said "that we bear them witness that they have a zeal, but not according to knowledge." Merely making policies is of little value. I have stood reverently by the graves of many a missionary policy and mourned that it has come to an untimely and unexpected end, an end which might easily have been avoided if only the zeal had been according to knowledge.

The primary responsibility is upon us who will be expected to lead, that we ourselves should be men who know, but in our lives our first anxiety must be in our missionary education of the people. This can be accomplished in many different ways, such as holding missionary meetings at which lectures and addresses will be given and papers read, and discussions carried on; planting missionary libraries in Churches and enriching the collections of missionary books which may be there already; and above all conducting missionary reading circles and mission study classes. An excellent opportunity will be found here to co-operate with the work of the Young People's Missionary Movement in the Churches.

By the use of every available means of missionary education the clerical and lay leaders of the Church should provide for the missionary education of the people. Of the matters pertaining to missions it may be said: "If ye know these things, happy are ye if ye do them; but if ye know not these things, ye are in no position to do them."

In the second place, expression must be given to missionary interest in some practical and adequate way.

Missionary interest or any other interest that has been asleep and has been aroused will soon fall asleep again if it does not begin to do something.

Four thousand men have become aroused at this Congress. But how long, think you, would it last if these 4,000 men should go back and do nothing and say nothing? In three months the interest would have died away. But 4,000 men are going back with a determination to get busy. Their desire is to communicate the new visions, the blessings, the new convictions to others to be missionary dynamos in their congregations and communities. And congrega-

tions and communities will be stirred and a new interest in home and foreign missions will be aroused. But if in turn these congregations do not do something with their new interest, how long is it likely to abide? Not one month. It is absolutely essential that this interest be translated into action promptly; otherwise it cannot last.

There is a deep and awful peril here. Let a man become aroused on this whole subject, let him become interested and intelligently interested, let the vision come before him of a redeemed world and of the share he may have in its redemption, let great convictions strike into his life, let unselfish ambitions stir within his heart; and then let him settle down into inactivity, either because of carelessness or postponement or self-indulgence or unbelief or sin, and the last state of that man is worse than the first. And the same is true of a congregation. "If ye know these things happy are ye if ye *do* them," "Blessed are they that hear the word of God and do it." "To him that knoweth to do good and doeth it not to him it is sin." Very promptly we must begin, and very patiently we must persevere to lead our brethren out into large and unselfish activity. Let us pray to be delivered from the peril of missionary intelligence and the peril of an aroused missionary interest.

This is where the crux of the difficulty will be found. It is fairly easy to plan your work, but not so easy to work your plan. Two days ago I heard a commissioner speaking to an honorary commissioner about this very question. "The trouble," said he, "will be to work this whole thing out." The honorary commissioner replied, not in the rugged vernacular of the West, but in the speech of the gentle South, "The only thing to do is to decide with the other fellows upon a good big policy and then to everlastingly hammer at it."

You ask how is this missionary interest to be converted into some useful line of missionary effort. There is a multitude of ways in which this can be done. Gifts for home and foreign missions may be increased, or rather multiplied. Better methods of giving may be introduced. New missionary organization within the Church may be effected. Missionary addresses may be delivered. Missionary reading circles and study classes may be organized. In many cases the laymen will be able to do a valiant service to the congregation and also bring a great blessing to themselves by leading some of the young people's classes in the study of missions. Missionary books may be bought and contributed to the missionary libraries of the Church. The habit of investigating and studying missionary ques-

tions, in books, magazines, pamphlets, reports and the daily press, may be acquired and followed. Definite and systematic prayer for missions both by individuals and by groups may be offered. Missionary leaders would do well to read carefully Mr. J. Campbell White's pamphlet, "Methods of enlisting men in missions," which is full of practical suggestions along this line.

In the third place, missionary interest must be dealt with as having a spiritual basis.

The missionary enterprise is a question of discipleship of Jesus Christ. The Laymen's Missionary Movement ultimately stands or falls with the surrendering or withholding of laymen's lives. It is not a mere scheme for raising more missionary money. The Laymen's Missionary Movement stands as an honest attempt to discharge a great obligation. It is a recognition of the supreme lordship of Jesus Christ over the whole world and over the whole life of every man.

In our congregations let us lay the foundations where they belong, deep down in the spiritual lives of the Church members, and let us present missionary issues as spiritual issues. They will then understand that missionary interest is not a matter of attending banquets and organizing committees and making speeches and giving dollars, but is a matter of the free yielding up of our lives to Him whom we call Master and Lord, and we say well, for so He is. Yesterday I was speaking with one of the most prominent laymen of an Ontario city and he told me that he had an only child, a daughter and that she had decided to give her life to foreign missionary work. I congratulated him upon the splendid investment that he was making and said that it would yield both him and his daughter enormous returns, and that 500 years from now the dividends would be simply pouring in. And that business man replied, "The dividends are coming in now. It certainly has been a great price to pay, but I cannot tell you what a blessing it has brought into my own life that my daughter has given herself and that I have given her to this work. People sometimes say to me, 'Surely you will never let your daughter go out to China as a missionary?' and I say to them, 'Let her go? Why, I feel myself highly honored that God should have laid His hand upon my daughter and set her aside for this exalted work. And when the time comes I shall send her forth with joy and I hope to support her on the field as my own representative." This whole missionary question has gone down into the deepest places of that man's spiritual life. He is

only one of a great number of strong laymen whom I have recently met whose spiritual lives have been greatly enriched by the new vision that has come to them and by the new offering that they have made of themselves and their substance and their children to Him who has bought them.

My Christian brethren, let us make no mistake about this. Missionary interest once aroused will only be maintained and developed if its roots are struck deep into the spiritual life. Oh, it would be tragic if this should fail, because its real meaning was missed and men tried to write off their indebtedness to God on the pages of their cheque books. This is a spiritual conflict. We are fighting against principalities and powers and let us not imagine that the adversary is not very busy in these days. We can only wage a spiritual battle in a spiritual arena.

Dr. Zwemer tells me that before the Arabs go into battle they scratch on the butts of their rifles the word "Mashallah," which means, "It is the will of God." And as they go into the conflict the conviction that they are going because God wills it, helps to make them fierce, intrepid and dangerous warriors. We shall win this battle to which the opportunities of the mission field and the call of the mission boards and the voice of the great God of Battles are calling us, only if we go into it as men whose lives are mastered by the great conviction that it is the will of God for us and for the world.

Mr. J. Campbell White: I want to introduce to this company of men before we separate, just for a word from each of them, two men,—Mr. Taylor, of Chicago, who has just been appointed to give his whole time to enlisting the Presbyterians of the State of Illinois is a worthy missionary advocate. One of the most striking things that has happened yet in connection with this Laymen's Movement, was when a Presbyterian layman in Chicago so realized the possibilities of education in this matter, that he has set aside $7,500 a year for a period of years to lift the men of his state and of his denomination up to the standard which his Church asked for. Now that investment will multiply itself over a hundred-fold in reaching the mission field, and the man who has been set aside to lead in the campaign of education among the Presbyterians of Illinois, as the result of this gift, is Mr. Taylor, who has come to study the spirit

of this convention, and who will carry back inspiration and method from it. I wanted you to meet him, and have him speak a word to you.

MR. TAYLOR, CHICAGO.

I just want to tell you of the reorganization of our Foreign Missionary Committee in the Chicago Presbytery. On the 1st of March we went before them and asked them to permit us to get hold of fourteen laymen, and each of those laymen are to get hold of six or seven Churches in order to lead those Churches into the missionary enterprise. Now, in seeking those laymen we have had a three-fold object in view, and these will be useful to you. First, we demanded of these men that they be bachelors, who could leave Chicago. The chairman of that committee is a young man who led a class of fourteen scholars into the Kingdom as a Sunday School teacher, and we have had him as our type, as we have gone out to get these fourteen other men. The second thing we demanded was, that they be able to make a clean-cut presentation of the matter. We have representatives of manufacturing concerns, educators, some lawyers, some architects, practically every one of them college-bred men, able to present the matter clearly and forcibly, so that when they reach the pastor, the pastor will know what the man is talking about. And the third thing we demanded was, will-power, and when a man is found in the Sunday School and leading in the business or professional world, you can make sure that he has got will-power. The chairman of that committee is a man who is vice-president of a large manufacturing concern, and the rest of them are men who are in the business, scientific or educational world, and it has interested me in going through the States to find that each of these laymen are ready to go out, pay their car fare, go to this Church and that Church, up and down the railway lines from the towns in which they live to confer with the pastors, and the pastors in their turn are leading the laymen into the work.

MR. J. CAMPBELL WHITE: You men are talking about evangelizing forty millions of people by the Churches of this whole Dominion. I am going to introduce to you now the chairman of the Laymen's Missionary Movement of the Southern Methodist Church, and who has given a large portion of his time to promoting this thing without any pay, Mr. John R. Pepper, of Memphis.

MR. JOHN R. PEPPER, MEMPHIS.

Mr. Chairman and Gentlemen,—I want to say four things in three minutes. First of all, I am glad to bring to you the greetings of more than five hundred thousand Southern Methodist men, thousands of whom I have met within the last six months and have spoken to, and the outstanding impression made upon me, in coming in contact with those men is a deepening sense of personal responsibility. The next thing I want to say is this, that perhaps you have heard that some of our Southern States have quite recently gone dry. I want to tell you how it came about in just two or three words. The women are at the bottom of it, and they brought it about in four ways, and I mention that because that is the way we are going to bring about this other thing. You know the W.C.T.U.—one of our saloon keepers has given a new interpretation to that name, he says it means "Women continually torment us." Now it was done in four ways—education, agitation, legislation, emancipation. The third thing I wanted to say to you was, that it takes time to do these things. One of the later privileges I have had in my visits among the men was a visit of two months ago to Mr. Burbank, the great transformer of plants; he showed me a cactus, a spinous cactus, that he had transformed into a thornless cactus, a fruitful cactus; but do you know the thing that impressed me was, when he got through showing it, and giving us the delightful luscious fruit, he said, "It has taken 15 years to get all of these thorns off, and to put this fruit on." Now, I think we have a few cactus plants around upon which we can afford to spend 15 or 50 years, if need be, to do the work we are endeavoring and undertaking to do. The fourth thing is this, the entire business of this lay movement is laid out in the 12th Chapter of 1st Corinthians in these words: "That ye may become members in particular." Do you think that many of our men are members in particular now? How would you like for somebody to say about you, when the question is asked, "Who is that?" and the answer was, "Well, nobody in particular." I think it may truly be said of thousands of our men, and the reason of it is, that we have not been very particular about giving them anything to do. Now, we learn through the Word that, "There are many members of the body," but we were to be members in particular, and the whole work of this lay movement is to make each man in the Church a member in particular of the body of Jesus Christ our Lord.

REPORTS

Reports from City Co-operating Committees

Jas. Rodger, Montreal
J. F. Orde, Ottawa
G. R. Crowe, Winnipeg
J. L. Beckwith, Victoria
A. M. Bell, Halifax
J. A. Paterson, K.C., Toronto
W. G. Hunt, Calgary
Prof. E. Odlum, Vancouver

Report of Canadian Council Laymen's Missionary Movement

Report of Special Committee on Canada's Missionary Policy

CHAIRMAN ROWELL: There is a man who, with our executive secretary, has had more to do with the arrangements in connection with this Congress, and working out the innumerable details so essential to the success of a gathering like this, than any other. I am sure you would like to see him, and he has a matter of importance to bring before the Congress. I now introduce Mr. S. J. Moore, chairman of the executive committee of the Congress.

MR. S. J. MOORE.

Mr. Chairman and Gentlemen,—The matter which I desire particularly to introduce at this time is one which concerns the final meeting of the Congress before the Sunday meetings; I mean the meeting on Saturday night. It is proposed that at that time there shall be presented to the Congress recommendations looking to the consummation of the work for which this Congress was organized, in so far as the laying down of a programme is concerned. When the National campaign was inaugurated, you know, as was stated to us by the Chairman last night, that all of the twenty-four cities visited by the deputations were asked the question, "Will Canada evangelize her share of the world?" So hearty was the response to the question that it seemed clear that Canada was ready to send its representatives to a National Congress in order that they might declare what they believed was the full duty, the full responsibility of Canada in this regard. It is unnecessary for me to say that the judgment of Mr. Campbell White and those to whom he submitted the question is abundantly justified by the success of this Congress. Now, the question which it is necessary to submit to the Congress in the form of a report on the National Missionary Policy is one which has had the attention of the Canadian council, and the executive committee of the Congress for some time. A committee composed of two representatives from the various communions, called a National Policy Committee, one lay representative and one Board Secretary from each communion, has been for months engaged in preparing a report, or getting materials together in order that a report might be prepared and submitted to this Congress on Saturday evening. This preparatory work is now in shape to submit to a more representative company than that which has done the work up to this time.

It is therefore my privilege to move that a committee be charged with the responsibility of completing this report and presenting it to the Congress on Saturday evening.

The names which I desire to submit are these:—

The present committee composed of the following gentlemen:—Messrs. N. W. Rowell, K.C.; J. A. Paterson, K.C.; Rev. L. Norman Tucker, Mr. J. N. Shenstone, Hon. A. B. Morine, Rev. Alex. Sutherland, D.D.; Rev. R. P. Mackay, D.D.; Mr. W. D. Gwynne, Rev. J. G. Brown, D.D.; Rev. W. T. Gunn. And in addition:—Mr. G. H. Cowan, M.P., Vancouver; Hon. W. H. Cushing, Calgary; Messrs. A. B. Stovel, Winnipeg; G. R. Crow, Winnipeg; J. F. Orde, K.C., Ottawa; James Rodger, Montreal; Mr. J. W. T. Harvey, St. John; N. B. Smith, Halifax.

I propose, Mr. Chairman, that these gentlemen constitute the Committee on National Policy.

CHAIRMAN ROWELL: Do you accept the nomination of the Executive Committee? (Motion unanimously adopted).

REPORTS FROM CITY CO-OPERATING COMMITTEES.

CHAIRMAN: We now enter upon the most interesting part of our programme, receiving reports from certain cities where this movement has been launched. The committee in arranging the programme greatly regretted that there would not be an opportunity to receive reports from all the cities, but time would not permit of that, and a selection had to be made. It is not because these cities have any better reports than the others.

In view of the number of speakers we have, and the importance of the report on the National policy which is to follow, the buzzer will work to-night, and no desire on the part of the audience or on the part of the speaker to proceed further will justify him in taking more than the actual time allowed for presenting the report. I now have great pleasure in calling upon Mr. James Rodger, chairman of the City Co-operating Committee, of Montreal, to report on behalf of that city.

MR. JAMES RODGER, MONTREAL.

Mr. Chairman and Gentlemen,—I will try to finish before the buzzer sounds. When the breath of the Laymen's Missionary Movement reached the city of Montreal, it made many of us stand up; we had been lying down before. Our eyes were opened and we saw as we had never seen before, the needs, not only of our own country but of the world outside. And not only that, our ears were unstopped, and we heard in a louder fashion than we had before the strong crying which was there to be heard.

I am not here to-night to present to you any statistical report of what we have done or have sought to do in the city of Montreal. You heard from the report which has been read the ideal that is set before us. I have every reason to believe that the ideal will soon be taken out of the realm of idealism and become a solid and practical fact: At all events that is what we are aiming at, and I have good reason to believe that that fact will soon come into existence.

The general co-operating committee of Montreal was enabled through the efforts of the different denominations to inaugurate the movement in the various congregations, not alone in the city,

but in the district and vicinity of Montreal. It is not for me to say, if indeed I were able to say, what has been done or what it is hoped will be done; but I am satisfied, representing as I do the city of Montreal, that what we set out to do we will accomplish, and that before very long. If there is one thing more than another which has been a source of joy to the general committee, it is that strong purpose which has been manifested by those who are attending these meetings. I desire to bear testimony also to the fact that members of our committee show a strong and sincere desire to do the work which they were elected to perform in the broad interdenominational spirit, and looking to that time when the Kingdom of God shall come nearer to the hearts of the men of the whole world.

THE CHAIRMAN: We are now to hear from the Co-operating Committee of the city of Ottawa, which report will be presented by Mr. J. F. Orde.

MR. J. F. ORDE, K.C., OTTAWA.

Mr. Chairman and Gentlemen,—I am afraid that in the minds of many people Ottawa counts for nothing good; but let me tell you that if there is any truth in that belief, any foundation for it, many of you men who do not live in Ottawa are more or less responsible for the men you send there. Many of you think that nothing good can come from Ottawa, but I think I shall show you to-night that Ottawa, like many other Canadian cities, has grappled with this tremendous undertaking which we are now considering.

The Laymen's Missionary Movement came to Ottawa last September. We had a wonderful series of meetings, and we had wonderful men. That wonderful man, Mr. Campbell White, captured all our hearts.

I cannot give you many details, there is not the time, but let me tell you that six Protestant bodies were represented in that paign—the Methodist, the Baptist, the Presbyterian, the Reformed me tell you that six Protestant bodies were represented in that cam- Episcopal, the Congregational, and last, but not least, my own beloved Church of England. The banquet which opened the campaign was a wonderful thing. To many of us it was a new starting point; it was so to me; and I know it will be something that I shall remember all the days of my life. The spiritual awakening of many men has been marked, very marked. I could give you many instances of that, but there is not the time.

Let me tell you that the Co-operating Committee has continued in existence, and that the 35 or 40 Churches of Ottawa represented in the movement have already, in many cases, entered on the work. I think I am safe in saying that more than 20 of them have already missionary committees in operation, and that many of them have already adopted the weekly system of envelope offerings for missions. Many of them are working up to the standard which has been set. We have worked for an increase from $28,000 for the whole city to $75,000, and if men will accept their share of the responsibility that will be accomplished, and I have no doubt that the standard will be reached in many cases. The year is not yet up, and while I do not believe that at the end of the year we will have collected the $75,000, I think it quite possible that we shall have reached a $75,000 basis, and that to my mind is a very important thing. It would be a comparatively simple matter for a lot of men in Ottawa to get out and collect $75,000, but it is not so simple a matter to get the giving placed upon a solid foundation by which it will average $75,000 a year for some years to come. I shall be satisfied if by the end of the year we shall have reached that basis and have givings per week or per month of $75,000 a year.

The Co-operating Committee in Ottawa, not content with what it did in the city, has sent out to all the surrounding smaller towns circulars to the clergy urging them to get together and form union meetings and organize committees. In some 8 or 9 towns about Ottawa, such as Pembroke, Renfrew, Carleton Place, Smith's Falls, Perth, etc., large meetings of men representing all the different Protestant bodies in those towns have held banquets. That is the proper way to start the movement. From two to three hundred men, on an average, were present at these meetings which were presided over, in most cases, by the Mayor of the town. The leading business men of the towns would also be there, thus marking a new step in the life of the community. I have spoken with people of these places afterwards, and they would say that nothing like it had ever taken place in the history of the community, and they were looking for great things from it—the breaking down of the barriers between us,—the spirit of unity. The high note on which this whole movement is sounded is having a wonderful effect. I can say that to me a new era in religious and Church work is dawning. I could give you lots of instances in Ottawa of the wonderful things that are being brought about. There are discouragements, but I need

not dwell on them as the encouragements are so great that we feel sure where discouragements have been we shall meet better things.

There is one feature about this Laymen's Missionary Movement which has wonderfully appealed to me, that is, that if the objects of this movement are accomplished, and we must believe they will be accomplished, many of us may live to see the day when the whole of this world will be brought to the feet of our Lord and Saviour Jesus Christ.

CHAIRMAN: We shall now take a trip half-way across the continent, and we have the pleasure of hearing from Mr. G. R. Crowe, the Chairman of the City Committee, of Winnipeg.

MR. G. R. CROWE, WINNIPEG.

Mr. Chairman and Gentlemen,—The Laymen's Missionary Movement was inaugurated in Winnipeg in an interdenominational character last October, by the visit of the gentlemen of the Canadian council, accompanied by Mr. J. Campbell White. A meeting was called of the leading Church members to attend a luncheon, listen to addresses and to take such steps as in the judgment of those men would seem right and proper to inaugurate this movement and carry on the work. Unfortunately the date that was set was one that interfered somewhat with the attendance, and the arrangements which had been made, as it came within 24 hours of the Dominion election. However, we did the best we could and had a good, rousing meeting, and the Laymen's Missionary Movement was presented to the Churchmen of Winnipeg, and a resolution was passed aiming at a very considerable increase in the contributions for missions from the Churches of the city of Winnipeg. I do not know why Winnipeg was asked to head the list in the amount per capita unless it is that it is supposed to be a place of booms, and that the Laymen's Missionary Movement desired to get a boom started in Winnipeg. Be that as it may—and I confess that the amount has staggered many of us—I am happy to state that numbers of the congregations have met those staggering figures, and have said, "We are going to do it," and they have taken such steps as will warrant me making the statement that some of the congregations at least will reach it, and some of them will exceed it.

Immediately after the departure of those gentlemen, the Central Committee called a meeting, asking the congregations in the city each to send one or more delegates to be their representatives

on that committee, and a very large number gathered in the Y.M. C.A. rooms. Steps were at once taken to launch the movement and present it before the individual congregations. Denominational committees were also organized in order that each communion could handle the matter in the way best suited to that communion. Active steps have been taken since that, and in many cases congregations have given pledges as to what they will undertake, and some of them by adopting the weekly offering or duplex envelope, and by a thorough canvass of the congregation have supplemented those undertakings.

Another feature of the movement in Winnipeg is that a great number of laymen have found that they can talk on missions. A great many people thought that they could not stand on the platform at all, but they took Mr. White's advice, and they have become missionary orators. I do not wish to make any boastful propheey, but I am convinced that, when the gentlemen who are attending this conference return to Winnipeg with the inspiration which they have received here, and present to our people the impression which has been made on them, the city of Winnipeg will be heard from in such a manner as will do no discredit to the missionary cause in Canada.

CHAIRMAN: We are sorry that Mr. Beckwith, of Victoria, B.C., is not with us, to tell us about Victoria. We have heard how Montreal and Winnipeg have been stirred by the movement. We shall now move down to the staid old city of Halifax, by the sea. Mr. Bell, the Chairman of the City Committee of Halifax, will speak to us.

MR. A. M. BELL, HALIFAX.

Mr. Chairman and Gentlemen,—Canon Tucker said on Thursday afternoon that the time was in Halifax when one-half the population sold liquor and the other half drank it, but old things have passed away in Halifax, though all things have not yet become new. Let me say, lest there should be any misunderstanding about this point, that we have to-day in Halifax but 90 liquor licenses, which, when the next census is taken will be cut down to 60, and then down to 50. Let me say further, for the finest of all the provinces of the Dominion, Nova Scotia, that outside of the county of Halifax there is only one liquor license in the whole province. This is a statement that cannot be made of any other

province in the Dominion, except the island—if anybody asks what island, I will say like the Highland man did in Boston, "Prince Edward Island, what other island is there?"

Now, gentlemen, about this Laymen's Missionary Movement. I have the honor to stand here to-night representing the capital of Nova Scotia. I cannot be proud of the contribution of Halifax to missions. As I have heard the statistics read to-night, I note that Halifax is at the foot of the list. But Nova Scotia gives of what it has and gives lavishly. What has Nova Scotia contributed to the life of the Dominion in other directions—men: Sir William Dawson, of McGill; George M. Grant, of Queen's; Gordon, his successor; Principal Falconer, of Toronto University; Walter Murray, of the new University of Saskatchewan, and Tory, of the Provincial University of Alberta, are all Nova Scotians. Or let us look in another direction. In the 42 years of our Canadian national life, we have had five premiers. Three of these have been from this great Province of Ontario, with its population of, say, two millions; one from the Province of Quebec, with, say, one and a half millions; and one from Nova Scotia, with less than half a million of population. We do not count our riches in money, we count them in men; and we do not count our men by number, but by quality. We heard from Ottawa a few minutes ago, and I want to say that if Sir Wilfrid Laurier were to die to-night, I am inclined to think that his mantle would fall on a Nova Scotian, and we all know that if the present Government were defeated, a Nova Scotian would be called on to form a new one.

I am not going to give figures, Mr. Chairman and gentlemen—I am not proud of them—but let me say that from Halifax, we are going out all through the Province of Nova Scotia, led by that grand American whom we have Canadianized, the Hon. D. F. Wilber. Let me also say that we do not only get our recruits from Halifax alone, Sydney, Truro, Glasgow and Windsor are helping. Nothing has done more to unite the Churches than this work. Lest I should be accused of boasting, let me say, gentlemen, that when we go, as we are going, up and down that great old Province of Nova Scotia, we go out with the idea that Jesus Christ came into the world just to save such sinners as we are, and that when we carry to those who do not know the Gospel His message of salvation, we do not care whether it is a Presbyterian, or a Baptist, an Anglican, or a Methodist who tells it.

CHAIRMAN: Mr. J. A. Paterson, K.C., the Chairman of the Co-operating Committee for Toronto, will now report for Toronto.

MR. J. A. PATERSON, K.C., TORONTO.

Mr. Chairman and Gentlemen,—On Saturday afternoon, in the month of November, 1907, one hundred or more representative men of the Toronto Co-operating Churches met in St. James' Cathedral school house, to consider the Laymen's Missionary Movement, and all that it involved. The result of that meeting was that under the eternal impulses that radiate from Calvary and Olivet, and with an abounding faith and a rich optimism, those attending the meeting placed before the Christians of Toronto the raising of the sum of $500,000 in a year for home and foreign missions. Thus was cradled in, and by this great unifying objective, the Laymen's Missionary Movement for the Dominion of Canada, which has reached already the activities of nearly all the Christian Churches. The great Commission established a unity of creed, and that meeting established a unity of deed.

About $170,000 a year was estimated to be the givings to home and foreign missions by the members of the communions other than Roman Catholic, at that date. Of this amount about $142,000 was contributed by the Anglican, Presbyterian, Methodist, Baptist and Congregational Churches, which were the only Churches co-operating. To treble that amount was assuredly a mighty and ambitious uplift, born of a strongly fibred faith, and based upon a confidence that was not and could not be limited by ordinary human effort. The doctrine or principle of the "omnipotence of helplessness" was the actuating impulse. Of this sum of $500,000, the Anglican Church placed before it as an objective point a share of $150,000, the Methodist, $125,000; the Presbyterians, $125,000; the Baptists, $50,000, while the Congregationalists and all other bodies were asked to regard the balance of $50,000 as their share of the whole. In making up the sum total of $500,000, regard also was had to the Toronto interdenominational missionary moneys paid into the "China Inland Mission," "The Regions Beyond Mission," "The Leper Mission," "The Soudan Mission," and many others. It must be remembered that the principle of inertia which governs the physical world also governs the moral world and the spiritual forces, limited and affected as they are by human agencies and defects. A great movement takes time to make a start, and the great flywheel of the missionary movement in the past has revolved so slowly

and with so little dynamic, that it has taken time and will yet take time for all the units composing it to obey those human and divine impulses which have been operating. The principle of inertia will also more happily apply in the future when the great movement is well started, and gathering force and velocity will acquire stored up energy that will carry to a more abundant and assured success. It is difficult to ascertain at this time the real success of the movement, because three of the Churches, the Anglicans, Methodists and Congregationalists, have not yet completed their ecclesiastical missionary years, and thus the potentiality of the movement until some time has yet elapsed cannot be accurately tabulated. The real test of the success of the efforts made to increase the missionary offerings is to be found in the comparison between the missionary collections, before the impulse existed, and the missionary collections for the year 1908, when the impulse had made itself felt—and even then only partially. We can, we believe, with sober earnestness lay down the assurance that in another year the raising of $500,000 will be regarded as a very ordinary matter, and one that will follow logically from the education given, and as consecutive to the ardent enthusiasm aroused. We are entitled to say without exercising any optimism more than justifiable that we merely regard the progress so far made as an instalment of better things yet to be, and as an historic evidence of the supernatural in the Christian religion, and so we add one more "apologetic" to the many that already exist, and that are constantly accumulating from century to century, and from year to year.

The amounts here reported are moneys collected for home and foreign missions within twelve months. All moneys for the support of colleges, for aged and infirm ministers, for the widows and orphans of ministers, and such educational and benevolent objects, are excepted.

There are about forty various interdenominational missions collecting money from Christian people in Toronto, such as the China Inland Mission, the McAll Mission, the Soudan Mission, the Regions Beyond Mission, etc. It is difficult to investigate the denominational givings to these missions; the only denomination that has investigated them carefully and reported on that matter is the Presbyterian. We report, however, the givings of all denominations on a common basis, that is, excluding such interdenominational givings and also all contributions for colleges, aged and infirm ministers, widows and orphans and cognate matters. The

Baptist denomination has sent in the most complete and satisfactory report. They sought to reach $50,000 as their share of the half million, but they have reached beyond that. They have collected $5,005 more. The Methodist Church has reported as to their contributions in the following terms:—

"The financial year of the Methodist Missionary Society closes on the 30th of June next, until which time we cannot say definitely what our Toronto Churches will raise for missions this year.

"Reports from the 33 co-operating congregations justify us in estimating that $104,135 or more will be contributed in Toronto for our home and foreign missions, during the 12 months ending June 30th.

"Owing to peculiar local conditions several Churches have yet to prosecute a systematic effort in connection with the Laymen's Missionary Movement. From these Churches, the members of which are aiming to complete their returns before July 1st, there should be a further sum raised of from fifteen to twenty thousand dollars, provided they advance in the same proportion as the others, and we are therefore not without hope that the full $125,000 will be raised before July 1st.

Statement of contributions by the Toronto Co-operating Churches (to the cause of home and foreign missions) for the year 1908, so far as can be obtained:—

	Church Membership for 1908.	1908.	
Anglicans	16,163	$ 70,000	
Baptists	6,910	55,005	
Church of Christ		1,300	
Congregationalists	1,200	5,991	
Friends, Society of		3,150	
Methodists	19,524	104,135	(estimated)
Presbyterians	20,341	102,878	
Salvation Army		4,500	
Monies collected by 40 various societies, not included in the above, so far as can be obtained and this is only partial		28,660	
		$375,619	

Of the forty interdenominational societies, we have been able only to get partial report, some of the smaller Churches have not reported, and we have the assurance that the amount that we have

by some diligence traced could be largely increased, and we would be safe in saying that the Toronto Churches during twelve months have contributed to the cause of home and foreign missions the sum of $400,000. The collecting of at least $500,000 a year for home and foreign missions in the city of Toronto is not chimerical, or even ideal, but far within the range of city Christian effort. The Baptists have reached their share, and we feel justified in saying that if all the Churches of the city had been organized by active laymen's committees, and they had taken up the matter with earnestness born of true conviction, the sum aimed at would have been reached. This committee bears testimony to the fact that wherever the weekly offering for missions has been introduced, it has born a rich fruition not only in pecuniary results, but in increasing the number of givers, and, moreover, which is of more importance, in developing the grace of giving and stimulating the interest in the great missionary cause by a weekly evoking of the worshipping spirit by the money gift. Look at our banner over the platform, the weekly offering is "sensible, systematic and scriptural." The principle of the weekly envelopes is as old as the Corinthians—the use of that increases the amounts given. The duplex envelope is a North American amendment, and the use of that increases not only the amounts given but the number of the givers.

We must remember that dollars represent little unless they represent not only coined but consecrated personality. We must not set up a holy shrine for statistics. They are only the outward embodiment of what ought to be, and we believe is, the sanctified spirit. "Were I to bestow all my goods to feed the poor; were I to give my body to be burned and have not love, it profiteth me nothing." Put it in modern language, and we may say, "Were the Toronto Christians to give one million dollars a year for missions, and to send out missionaries to fill graves in the home and foreign lands, and they have not love, it profiteth them nothing."

Money without service is the body without the soul; money without life is the gold of the Ark without the Ark itself; money without love is the jewelled robe of the high priest upon some Caiaphas.

CHAIRMAN: We are now to hear from Calgary. Mr. Hunt, whose name is on the programme, is not here, but Dr. Scott, who is Chairman of the City of Calgary Co-operating Committee, is with us, and he will make the report.

DR. SCOTT, CALGARY.

Mr. Chairman and Gentlemen,—I esteem it a privilege and pleasure to stand before this, the first great National Missionary Congress, to make a report for the Co-operating Committee of the city of Calgary. As you all know, the Province of Alberta is one of the great provinces of the future.

At our convention in October last no less than 13 outside towns and cities were represented by delegates to hear the members of the National Committee, and to get inspiration from the leader of this movement, Mr. Campbell White. Since then the Co-operating Committee has been operating by sub-committees throughout the four denominations which joined in Calgary, the Methodists, Presbyterians, Baptists and Anglicans. Members of our Co-operating Committee have given themselves to this work and have been called east, west, north and south to carry the fire to the smaller communities of our province. and when I tell you that one member has spoken at no less than sixteen different places, and another one at eighteen, and these two are now together at one meeting, and there are ten or twelve men going from place to place, you will readily see that no less than from thirty-five to forty towns have had the Laymen's Missionary Movement carried to them, and the fire started.

CHAIRMAN: I know all of us would like to hear more, but we must proceed. We shall now jump over to the Pacific, and hear from Vancouver. Mr. Odlum, the Chairman of the Co-operating Committee of Vancouver, will speak to us.

PROFESSOR E. ODLUM, VANCOUVER.

Mr. Chairman and Gentlemen,—About twenty-three or twenty-four years ago, for the second time a band of mission workers got hold of me, and the result of their work and their consideration found me at the other side of the Pacific Ocean, in that strange and wonderful empire, Japan. For years I labored in the educational work in that great city of Tokio. Great and glorious work is being done by those men and women who are over there. There are men in Japan who were converted in my home in Japan, who are now in the House of Commons, and there are men in the House of Lords of Japan, who were converted there as well.

A little less than a year ago a band of mission workers again came out, and once more I was captured. These men are here tonight, at least a number of them—the Chairman of the meeting, Mr. J. Campbell White, Dr. Allen, Mr. Keenleyside, Dr. MacLaren,

Mr. Stackhouse, and one or two others. They began the Laymen's Missionary Movement, and by some means I found myself the chairman of an Organizing Committee, and I then began to see, under the inspiration of these men's labors, and under their education, what a small amount I had done, and I afterwards found that there were a lot of other men thinking the same way. And when I went and talked with my Father again, I said, I must go on with this work. And then at the banquet, as I sat there in the chair, and had the privilege of calling upon them, and hearing them speak, I began to figure up how much I could give, and how much I had done so far. I was ashamed of myself. These men brought me face to face with my Saviour; they began to make me recall the scenes that transpired when I was in Japan, and I said I must do differently. Others felt the same and, then and there, under the inspiration of the Spirit of God, and under the guidance of these men we promised to undertake $75,000 instead of the $27,000 we had given last year. The members of the committee —and we have a splendid committee—of all the different denominations, the Anglicans, Baptists, Congregationalists, Methodists and Presbyterians, went to work. Instead of $5.00, which was asked, we undertook to make it $8.62 per member. The little Church upon the hill, away out in the woods, in the eastern suburbs of the city said, "We must make it $10.00"; and the Baptists said, "We must make it $10.00," and our little Church, even though it was undertaking to build a new edifice, increased the givings of last year over 1,000 per cent.

CHAIRMAN: Prof. Odlum is also reporting for Victoria; we will give him three or four minutes extra for Victoria.

PROF. ODLUM (continuing): One little Church said, "We must strive to rise to $1,000," and after they made the canvass they found that they had come up to $1,300. We hope to accomplish something that will be worthy of our people. We are growing rapidly, and our work is growing more from every standpoint, as it is in the East. It is the day of big things, and we will undertake bigger things in the cause of Christ. In the meantime the other parts of Canada will do likewise, and we will meet you a little later, and we will clasp hands from Halifax to Vancouver and Victoria, and by that time it will be "hands around the earth"; and in a little while we will find that we have done this work and then our education is over, and Canada and the Christian world will have sent the Gospel to all lands.

REPORT OF THE CANADIAN COUNCIL OF THE LAYMEN'S MISSIONARY MOVEMENT.

THE CHAIRMAN: I wish to call for an item which is not on the printed programme, but which should have been, that is, a report from the Canadian council of the Laymen's Missionary Movement, giving us a brief sketch of the movement up-to-date, with certain suggestions. I will ask Mr. Moore, the vice-chairman of the Canadian council of the Laymen's Missionary Movement, to present this report.

MR. S. J. MOORE.

The Canadian council of the Laymen's Missionary Movement is composed of the Canadian members on the International Committee of the movement, and the movement in Canada is under the supervision and direction of the Canadian council, acting in consultation with the representatives of the mission boards of the several co-operating communions.

The movement was formerly launched in Canada at a meeting held in the city of Toronto in April, 1907. This meeting was followed by a series of meetings held in the cities of Toronto, Hamilton, London and Brantford in the autumn and early winter of 1907-8, and in the new year by meetings in Montreal, Halifax and St. John.

The meeting in the school house of St. James' Cathedral, Toronto, on November 15th, 1907, may be fittingly described as the real launching of the movement in Canada. Such was the inspirational power and influence upon the minds and hearts of the representative business men present that many fix that day as marking a new era in their religious experience and outlook.

The meetings held in the cities visited were educational and inspirational. The response of the men in all the cities to the appeal of the movement was so spontaneous and enthusiastic, the council felt justified in planning larger things, and the result was the National Missionary Campaign last autumn, carried on by the Canadian council in co-operation with the mission boards of the several communions. Meetings were held from Sydney to Victoria in twenty-four important centres, and the question everywhere submitted for consideration was: "Will Canada evangelize her share of the world?" Everywhere the response was clear and emphatic—"Canada can and will."

In the twenty-four places visited the total missionary contributions of the previous year, according to information furnished the council, was $533,000.00. Under the inspiration of the movement, these cities set for themselves new standards of giving for missions, ranging from $4.70 to $10.00 per communicant member per year, which, when realized, will mean an aggregate contribution from these cities of about $1,500,000, or over $1,000,000 in advance of contributions of last year.

The details are as follows:—

	Amount raised last year.	Amount undertaken.	Amount per member.
Winnipeg	$53,119	$175,000	$10.00
Calgary	15,500	40,000	8.88
Vancouver	27,000	75,000	8.62
Toronto	142,000	500,000	8.33
Montreal	100,000	250,000	8.33
Moose Jaw	2,929	10,000	8.21
Medicine Hat	2,400	5,000	7.69
New Glasgow	7,000	10,000	7.69
Edmonton	7,900	26,500	7.35
Portage la Prairie	2,700	10,300	7.00
Victoria	4,400	18,000, in 1909 (25,000 in 1910)	6.90
Regina	5,000	12,000	6.66
Ottawa	28,237	75,000	6.12
Hamilton	40,000	75,000	6.11
Kingston	11,000	28,150	6.00
St. John	16,000	50,000	5.08
London	25,000	50,000	5.00
Stratford	6,031	18,650	5.00
Brantford	13,800	30,000	5.00
Sydney	4,000	10,000	5.00
Truro	4,700	10,000	5.00
Amherst	4,500	8,000	5.00
Moncton	3,100	12,125	5.00
Halifax	17,737	40,000	4.70
25 cities	$533,000	$1,538,725 for 1909	

Following this Canadian missionary campaign, which reached across the continent from Sydney to Victoria, and manifested a splendid interdenominational unity, came the organization of similar meetings in scores of other centres with similar results.

The significant features of this campaign were: its organization by laymen; the spirit of unity and sympathetic co-operation among all the Churches; its national scope, extending from sea to sea; its spiritual appeal made to men, and the practical expressions of awakened interest on the part of the men of the Churches manifested at all the meetings, and in some measure expressed by their desire to largely increase their contributions to mission work.

Such was the result of this missionary campaign that the Canadian council felt justified in planning the Canadian National Missionary Congress. The constitution and scope of the Congress were set forth in the statement made by the President at the opening of the Congress. Over 4,000 men have gathered together from every province of the Dominion, to consider and plan for the extension of the Kingdom of their common Lord and Master, and the spiritual atmosphere and inspirational power which have characterized all the meetings of the Congress justify the belief that it marks a new era in the missionary thought, life and purpose of the men of the Churches of Canada.

The communicant membership of the Anglican, Baptist, Presbyterian, Methodist and Congregational Churches in Canada for the year 1908, was 891,028.

The contributions of these Churches for Home Mission work—being all mission work carried on within Canada was $1,097,351.85 (an average of $1.23 per member).	
This income should be at once increased to not less than $1,300,000.	
The contributions of these Churches for Foreign Mission work—being all the mission work carried on outside Canada—(an average of 64 cents per member) was.....	$574,213.10
The contributions from the smaller communions and interdominational organizations for foreign missions was	130,436.00
Or a total of.....	$704,649.10

From the best information obtainable it would appear that the Churches of Canada, co-operating in this movement should assume as their share of world responsibility, the evangelization of not less than 40,000,000 people living in non-Christian lands.

There are between 400 and 450 foreign missionaries now in the field, maintained by the Churches and various interdenominational missionary organizations drawing support and sending missionaries from Canada. This number of missionaries should be increased to 1,600, and the annual contributions to $3,200,000, making a total annual missionary contribution necessary for the discharge of our missionary responsibility at home and abroad of $4,500,000, or an average of $5.00 per communicant Church member.

The council in carrying on its work has found the following methods most successful in securing the highest missionary efficiency in the individual Church:—

1. The presentation by the clergyman or pastor of the missionary enterprise and the furnishing of missionary information to his people persistently, sympathetically and prayerfully;

2. A Missionary Committee of the strongest and best men in the Church appointed in every Church by the proper governing board of the Church;

3. A weekly offering for missions, placing the missionary enterprise on its financial side on the same systematic business basis as the other finances;

4. A thorough canvass of the members of the Church by the Missionary Committee in order that every member of the Church may be helped to realize his personal interest and responsibility for the work.

5. Public education and agitation by laymen. Wherever laymen have caught the vision of the world's need, and their share of responsibility to meet this need, and have carried this message to their brother laymen, there has invariably come a general and sympathetic response.

6. A statement of the needs of the whole world instead of a portion. The presentation of world responsibility followed by a statement of the share of the Church in that responsibility.

The awakening of the laymen has only commenced. The spirit of the movement must reach every Church and every man until he feels himself a sharer in the work of our Lord in world evangelization.

In order to conserve the results so far obtained, to extend the work of the movement throughout Canada, to preserve the spirit of interdenominational unity and co-operation which has so characterized the movement thus far, and to help us realize our great objective, the council is unanimously of the opinion that the appoint-

ment of a permanent Canadian secretary is indispensable, and that no expenditure of money could be made which would produce larger results than the expenditure necessary for the support and maintenance of such an office.

The estimated annual expenditure for such an office is $6,000. The expenses incident to the carrying on of the work of the movement have, so far, been largely borne by a few men of the different communions in Toronto, to whom their several communions also look for the money necessary to carry on the movement in their own denominations.

The effort to make the national campaign of last autumn self-supporting has not, so far, been successful because of the failure of several of the cities visited to pay the amount apportioned and members of the council have not only contributed to the expenses but have assumed obligations to the amount of $2,500.00, being the balance of the expenses of the general movement and of the campaign so far unpaid.

The council is of the opinion that the basis of support should be broadened, and confidently believes that there are many men in all parts of the country, who would like to share in the privilege of being helpers in this great enterprise, and that during the sessions of this Congress such an opportunity should be given.

All of which is respectfully submitted,

N. W. ROWELL, *Chairman.*

Canadian Council, Laymen's Missionary Movement.

CHAIRMAN: After these most inspiring reports, from these cities, I am sure you will all like to hear the report of the committee on the National policy. I will now ask the Hon. A. B. Morine, the chairman of the committee on our Canadian Missionary Policy to present the report.

REPORT OF COMMITTEE ON CANADA'S NATIONAL MISSIONARY POLICY.

HON. A. B. MORINE, TORONTO.

(1) Your committee recommends that the report of the Canadian council of the Laymen's Missionary Movement to this Congress be received, approved and printed as part of the record of the proceedings of this Congress.

(2) That the Canadian council be continued, and its work extended, in the hope of enlisting the whole Church membership of Canada in active and sympathetic co-operation in carrying on the great missionary enterprise.

(3) That a permanent secretary be employed by the council, and that this Congress provide for the expense of the movement for a period of three years.

(4) That the methods of missionary education and finance, found so successful by the council, be recommended for general adoption.

(5) That an Interdenominational Co-operating Committee of the Laymen's Missionary Movement be organized in every city, town and community, which shall keep in touch with the general movement, and co-operate with all individual congregations in reaching and maintaining their highest missionary efficiency.

(6) That the following statement be adopted, as expressing the conviction of the Congress with reference to the outstanding features of what may be called Canada's missionary policy:—

In view of the universality and finality of the Gospel of Christ, and in view of the spiritual needs of mankind, we believe that the Church of our generation should undertake to obey literally the command of Christ to preach the Gospel to every creature.

According to their several ability and opportunity, we believe that the laymen of the Churches are equally responsible with the ordained ministers to pray and to work for the coming of the Kingdom of God upon earth.

We believe that every Christian should recognize the world as his field, and to the full measure of his ability work for its evangelization.

We recognize the clear duty of the Churches of Canada to evangelize all those in the Dominion, or who come to our shores,

who have not been led into the Christian life, and also to provide for the adequate preaching of the Gospel to forty millions of souls in the non-Christian world.

We aeeept the estimates of our missionary leaders, that at least $1,300,000 annually should be eontributed towards our home mission work, and $3,200,000 annually to foreign mission work by the Churehes represented in this Congress, aggregating a eommunieant membership of about nine hundred thousand.

We eonfidently believe that the spirit of unity and eo-operation so manifested in this movement will find expression in practical methods of co-operation in both the home and foreign field, so that unnecessary duplieation of work may be avoided.

We believe that the call to make dominant and regnant in all human relationships, personal, national and racial, the prineiples and spirit of Jesus Christ, presents to every man his supreme opportunity of development, usefulness and satisfaetion, and we appeal to men everywhere to invest their intelligenee, their influenee, their energy and their possessions in the effort of eombined Christianity to redeem the world.

Remembering that the promises of blessing are conditional upon obedience to the will of God, and recognizing the deep spiritual quiekening whieh has already eome to our Churehes through the awakening of the missionary spirit, we call upon the whole membership of the Churehes here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in the first National Missionary Congress of modern times, and deeply persuaded of the power of combined and eo-operative Christianity to solve all the problems of human society, we desire to unite with the Churches of our sister countries throughout Christendom as loyal servants of the King of kings, in a comprehensive and adequate erusade for the winning of mankind to Jesus Christ, Who is the Way, the Truth and the Life, the Desire of the nations and the Light of the world.

Mr. Chairman, it affords me muеh gratifieation to move the adoption of this report.

CHAIRMAN: The report will be seconded by Mr. Moore.

MR. S. J. MOORE.

Mr. Chairman,—The report whieh has just been read will go down into history as a remarkable doeument; and I congratulate

you, Mr. Chairman, and the other members of the committee, as well as this Congress, in the part which eaeh of us have had in the preparation and adoption of this report.

There are two or three things in connection with it, which I would like for a moment or two to call the attention of the Congress to. One statement, in connection with this report is of great importance—the co-operation amongst all the Churches. I believe that no one who has done any serious work at all in connection with this movement has failed to appreciate the tremendous importance of keeping as one of the characteristics of the movement the spirit of co-operation among the Churches. Would it have been possible for the largest communions of our country to have gathered together under any circumstances such a body of men as have been here day after day this week? Yesterday I asked one of the leading ministers of the Presbyterian Church, in my ignorance, whether there were as many ministers of his denomination present in Toronto as would ordinarily attend the General Assembly of his Church. He said, "Why we have 500 ministers here, twice as many as we could get to a General Assembly." If this co-operative feature is to continue, one thing, as I see it, Mr. Chairman, is absolutely necessary. We have a body of men composing the Canadian council representing the various communions. It is essential that this central body shall continue its relations to the men there or their successors. We have reached a phase in the development of this movement which it seems to me is a new phase. I believe that the leaders in this movement in the United States will reach that phase by and by, but we have reached it before them. Not only are we making history through this National Missionary Congress—Church history, national history, world history—but we are also establishing precedents in Canada which other nations will be obliged to follow. One of these precedents is the organization of the various communions into a National Laymen's Movement for their separate denominations, and as the organization is perfected, each communion will find it necessary to have their own secretary to direct the movement. There will come in with the organization as developed to a certain point a tendency to split up into denominations, and it is essential, if the best work is to be done, that we should carefully guard the central body and the central organization. If we depend upon the men who are the active men, perhaps the leaders in our several communions for this, we shall find sooner or later that we have not founded our inter-denominational organization

strongly enough, that as the organization develops in the individual communion, the tendency is to draw the men who have the larger conviction and the greater and broader sympathy into the denominational work. We need, therefore, one outstanding man who shall give his whole time to the interests of the inter-denominational work, and therefore, it is necessary to so declare by this National policy that we should have a general secretary who shall be the leader of our movement in Canada, as Mr. Campbell White and his associates are the leaders in the United States.

I must not take more time; the hour is far advanced, but I do want to say this before concluding; there have been great causes, great leaders in all the past history. In each generation the men have been ready to devotedly follow the great causes of the world. No cause has begun to compare to the cause which the Christian men of this generation have the opportunity of engaging in. No leader has been produced in the world's history who can compare with the one Who we believe is the true leader of the Laymen's Missionary Movement—the Lord Jesus Christ Himself, and none of the issues that have resulted from the movements of the past can compare with the glorious issue which shall place upon the head of our leader the crown which makes Him not only King of our hearts, but King of kings and Lord of lords.

CHAIRMAN: This report will be spoken to for three minutes on behalf of the Methodist Church by Prof. Osborne, of Winnipeg.

PROF. W. F. OSBORNE, WINNIPEG.

Mr. Chairman and Gentlemen,—It gives me much satisfaction to-night, on behalf of the Methodist Church of this country, to support the resolution which has been submitted to you. I am sure that we have all been impressed as the days have gone by, with this idea in connection with this Congress, how splendidly it was all planned, and how wonderfully it has been executed. If I am permitted to distinguish, there has been struck, during its later stages, a profound spiritual note.

The Methodist Church in this country accepts this programme, because it means a substantial attempt to interpret in a practical fashion the commission of the divine founder of the Church. We realize to-day as we have not before that we have been negligent in our duty to the propagation of Christianity. We are aware to-night as never before that it is as damaging to stultify

ourselves collectively as it is to stultify ourselves personally. Again I think the Methodist Church is prepared to accept this programme because it puts into concise form some of the indefinite conditions which unless we are mistaken have obtained in the Churches generally in this country. Unless I am wrong, during these last years particularly, the Churches have been staggering under the weight of inertia, and the burden of a depressing sense of inactivity.

The Methodist Church is further prepared to accept this programme, because it means that in the spirit of Christian chivalry we shall attempt to carry to the uttermost quarters of the world the blessings of Christianity. We realize to-day as we never have realized before the great advantages of our civilization, its conveniences, its luxuries, its potentialities, which spring not indirectly but directly from the faith which we profess, and in the spirit of chivalry my Church is prepared in comradeship with the other Churches of the country, to do its share to carry to the regions beyond the priceless opportunity and blessings. And finally, so far as my judgment at this moment is concerned my Church I believe is prepared to do its share in carrying out this programme, because it finds in it a cry that will result in the lining up of the rank and file of the Church, as it has not hitherto been lined up. The Methodist Church of this country is prepared to take its place with the other Churches in advancing in a marshall spirit and to undertake in the spirit of altruism the conquest of the world.

THE CHAIRMAN: Mr. Thomas Humphries, of Calgary, will speak for the Presbyterian Church.

MR. HUMPHRIES, CALGARY.

Mr. Chairman and Gentlemen,—I have very much pleasure indeed in endorsing the motion which has been submitted to this meeting, and I do so especially with respect to that part referring to the work of the general secretary. Some of us have the privilege and the pleasure of speaking occasionally on this question throughout the Province of Alberta, and we have felt that it should be followed by some man whose special duty it was to follow it up, and I trust we will go on, and I can say that the men of Alberta will be quite willing to assist in the future as they have in the past, only they will feel that there is somebody directing it at the head of affairs.

I may just tell you this about the work in the Province of Alberta. We trust the time is soon coming when the people of

Eastern Canada will not have to support the home missionaries of that province, but the Churches there will support them themselves. Let me give you just an instance. In the city from which I come, one of the Presbyterian Churches this year is endeavoring to raise the sum of $25,000 as the total revenue of that congregation. In one of the little towns where I was speaking not long ago a man rose up to speak when the discussion was opened, and that man gave more to missions than the whole town gave the year before. Throughout the whole of the Western Provinces this Laymen's Missionary Movement has taken hold as nothing else has done, and I have very much pleasure on behalf of the Presbyterian Churches of Western Canada in endorsing this resolution which has been submitted to you.

THE CHAIRMAN: Mr. A. F. Mantle, of Winnipeg, will speak for the Congregational Churches.

MR. A. F. MANTLE, WINNIPEG.

Mr. Chairman and Gentlemen,—I believe that I have with me the whole of the Congregational body when I say yea and amen to the programme which has been mapped out for the laymen of the West and for the laymen of all Canada, and I believe I carry with me also in a greater degree the hearty co-operation of our men from the West. We have possibly in our enthusiasm accepted the highest mark that has been set by any province or any city in the Dominion. We do not wish to be pitied on that account. We believe that it will do us good, and we are going home from this great Congress full of the spirit that "we can do it if we will." I would like to say right now that up in Central Church we have a pastor who does not need to be lugged along by any Laymen's Missionary Movement, he will lug the laymen along if they do not come.

There are two things I like about this Laymen's Missionary Movement. In the first place, the Laymen's Missionary Movement moves. Now, you all know that a great many movements have struck the Christian Church at one time and another in the course of a decade, but it is not all these movements that move; but the Laymen's Missionary Movement has moved. There is another thing I like about the Laymen's Missionary Movement, and that is, that it keeps at it. It seems to me that this movement is like an octopus, it is on the move, and it reaches out; it does not

seem to me that it spares a man in one particular; it is not content with taking the dollars out of his pocket; it is not content with taking the time that he can spare; it is not content with taking the intelligence which God has bestowed upon him, but it requires that he shall gain some information and develop that intelligence.

I think that we shall all go home full of enthusiasm from this great gathering, that these 4,000 men will go home to the various parts of this country and go out preaching in the missionary spirit, and it is right there where the practical work comes in. We do not want to have this great flood of enthusiasm come upon the people and then pass away again like a mountain stream. So we have to get busy, if we are going to keep up this great spirit of enthusiasm, which has been so manifest in these meetings.

THE CHAIRMAN: The historic Church of England will be spoken for by Mr. A. P. Tippett, of Montreal.

MR. A. P. TIPPETT, MONTREAL.

Mr. Chairman and Friends,—I appreciate very much the honor which has been bestowed upon me to speak for the English Church in Canada, on a subject of this kind—I would like to say right here that the Church of England will not be found wanting in this great movement. This movement is the greatest one that has ever occurred in the world—the spirit has throughout the world from time to time moved men to greater and more earnest activity, and it does seem to me that we now have the most marvellous enterprise for the missionary movement we have ever heard of and it will be one fault if we do not make use of it in the way in which it is intended we should use it.

My friends, Montreal is not one of the most enthusiastic and spirited places in the Protestant world, but I can tell you this that I am convinced that we in Montreal will be found doing our full share in taking an active part in this movement. We rejoice to see that we are joined together as Christian bodies, not as separate communities but as one great body in this great movement, and it is one of the greatest movements, I have come in contact with in my life, and may God grant it to continue.

THE CHAIRMAN: I am sure we would be glad to have further discussion on this resolution, but after the vote is taken, it is absolutely necessary we should wait a few minutes to consider practical

suggestions to give effect to these resolutions, if you adopt them, and I think I have your approval when I say that we had better take the vote now; let me say to you that the practical suggestions will be made by our friend, Mr. Campbell White, and I hope that no man will leave this hall unless there is something which compels him to do so, for I think he will never have an opportunity of taking part in a greater assembly than the deliberations of this Congress to-night.

All in favor of adopting the report of the committee on our Canadian Missionary Policy will signify it by rising (carried unanimously). I declare the report unanimously adopted. I will now ask Mr. Campbell White, to present some practical suggestions for carrying it into effect.

MR. CAMPBELL WHITE: It is very inspiring to feel that you men are here to do business. From the beginning of this Congress until now, you have stood by your guns, and as most of our wives are a good distance away it does not matter if we get home a little later to-night.

I think one of the wisest provisions in this report is the making of this united co-operative work permanent. That has been the dominant note, if I am able to judge in your deliberations these days, the co-operation that makes Christianity universal. As has just been said we need this machinery to keep the work of co-operation going in order that every branch of the Church may receive its full proportion of help from it. But I do not believe that this splendid body of men would feel at all satisfied to go away from Toronto, and leave upon the shoulders of a dozen men the financial responsibility for handling it, I believe you just feel in your hearts like settling that thing here to-night for the rest of the time until we meet again in another great National Congress, whether it be two or three years, to ensure the continuation of this co-operative work.

There are other things coming to-morrow, and we should have this practical part out of the way to-night, and if the ushers in whose hands these subscription blanks are, will kindly distribute them as quickly as possible to all here, I think in five or seven minutes we can have the whole thing settled. Will the ushers kindly come forward, and will you all co-operate with us in getting this matter put through at the earliest possible moment. Now while these are being distributed, I want to read it to you, and so you will exactly understand what it means:

"I agree to contribute annually for three years ——— shares of ten dollars each towards the expenses of the administration of the work and under the direction of the Canadian council." We do not want anybody to give unless he feels it to be a privilege to have a share or a number of shares in carrying this work forward and making it strong; but I should think that practically every man here would like to have a least one of those shares, and I hope some men are going to take at least one hundred of them, I would like to see somebody give one thousand dollars of the six thousand dollars asked for. I should not wonder if there is some man here to-night who might like to take the whole business and, if he does, of course, we would like to have him speak up right away. I do not know of any place where six thousand dollars will multiply so rapidly as right here. The fact is that for every dollar invested in this movement up to date, at least twenty-five dollars has reached the mission field. That is about as big multiplication as you will find anywhere for investment, and I believe the future is going to bring a far larger harvest in that way than the past. Now we do not want any cash with these cards, all we want is your name filled in and the number of shares that you want. I do not know whether you know it or not, but one man got so much enthused about the operation of this movement that he assumed my entire salary and travelling expenses a little while ago, and that is the kind of opportunity which I think you should realize as being presented to you to-night, the opportunity of doing a piece of educational work which no other platform in the world gives you an opportunity of doing.

While the quartette sang, cards were signed and sent to the platform, the total being an annual subscription of $4,500, or an aggregate of $13,500 for the three years.

STUDENTS' AND COMMISSIONERS' MEETING

The Students' Call to the Men of the Church

CANON H. J. CODY, Toronto

The Church's Call to the Students

REV. WM. SPARLING, D.D., Winnipeg

THE STUDENTS' CALL TO THE MEN OF THE CHURCH.

REV. CANON CODY, D.D., OF ST. PAUL'S CHURCH, TORONTO.

In this Convocation Hall are met together this morning representatives of the men of our various Christian Churches in the Dominion of Canada, and representatives of the student body of our Provincial University. The subject which I have to present before such an assembly is "The Call of the Students to the Men of the Church."

Long ago a young man in great perplexity went into the house of God. Uzziah the Magnificent, King of Judah, was dead. The hand that held the sceptre of majesty and power was lifeless and cold. A grave political situation had been created. Dangers were looming above every part of the horizon. The young man's heart was sad and his mind was dark. Into the house of God he went, if perchance he might find light upon his path; and in the house of God he had a vision of God. The vision of God involved a mission from God; and to the challenge of the Lord the young man answered, "Here am I; send me." These ancient words of the prophet Isaiah are the words, I am sure, that are in the hearts and minds of many in our student body to-day, when the ringing challenge to go forth and obey is sounded in their ears—"Here am I; send me." This is the appeal the students make to you, representatives of the organized Church of Jesus Christ in this our broad Dominion.

The Apostle St. Paul, in New Testament times, emphasizing the aggressive and progressive side of the Christian Church, said in effect, "How shall people hear the good news without a preacher? How shall they be influenced unless some person can come and influence them? And how shall men preach except they be sent?" He thus brings home to the consciences of men and women in every age the duty of sending representatives to proclaim the Divine message if they cannot go themselves on this high enterprise. From the Old Testament prophecy and the New Testament epistle there comes, then, from those who are willing to go, the appeal to the men of the Church—"Here are we; send us."

This is an age in which we are trying to find out what are the things essential, what are the things fundamental; and every doc-

trine and every institution is being thrown into the crucible. We are seeking for what will last, and we are confronted with the fundamental problems and we must discover the fundamental solutions. What is the fundamental need of the world to-day? Once men thought the fundamental need was organized force; and because men thought so, great world powers arose and tyrannized over their subjects, until the Roman Empire, the greatest embodiment of organized force, and all successive embodiments of this ideal, passed away for something better. Men then thought, when force had done its best, or its worst, that the secret of progress lay in freedom. The magic word "liberty" was emblazoned on our banners, and "democracy" was the watchword of many an age.

But only in these latter days are we beginning to learn that no particular form of government in itself can meet the fundamental needs of the world. No particular form of politics will regenerate this old world; none goes deep enough. Men next thought that liberty must be supplemented by education; and the schoolhouse and the college and the university have sprung up in lands of liberty, and freedom has been propagating its thought by education. But once more we find that the education of the intellect will not make men safe and whole; will not in itself regenerate and rejuvenate mankind. In consequence from many sides the cry is being raised, "Let us have applied science, that will solve our problems, that will meet our needs. We shall have no more sorrow and perhaps no more sin, if we apply science to all the needs and difficulties of human life." But again our spies come back with the report that applied science does not go deep enough; that men still weep over the faces of their dead, and still are broken in heart, and that sorrow and sin and pain remain. In brief, applied science cannot solve the world-old problems. Because of all this, men are giving us socialism as the last panacea. "Change," they say, "the whole economic system; let us have socialism, and we shall have happiness and peace, and every man will sit under his own vine and fig tree and have enough to eat and drink." But no man can believe for long that bread is all he wants; and no man can believe for long that amusement is all he wants; and no man can believe for long that a change of the economic system will meet the deepest needs of the human heart. And so we are being forced back, back from socialism, back from applied science, from education, from liberty, from force, to the really fundamental need; the old need that was long ago set forth in the Bible, that old but

ever new Book—*new men* and *new women*. The greatest gift God can bestow upon the world is the gift of human personality; and when He gave Himself He came in human form. The Incarnation is a doctrinal mystery, but it is a parable for life as well. God's highest gift to men is a man, is a woman, is a human being, is a personality. The fundamental need, then, is new men; the fundamental problem is sin; and the fundamental solution is Jesus Christ.

This Congress has been discussing the needs of our own North-West; the piercing cries from the heathen world; the marvellous opportunities of the present crisis; the obligation to Christian service, and the special application of that obligation to world-wide evangelization; the stewardship of money; the method by which we may raise more money for the noblest of all causes, and the value of missions as the best of investments; but the supreme point of all our discussion lies in the supply of living messengers, and the real solution may be found within this building. After the organization and the enthusiasm and the money, and in face of the opportunities, are there men and women willing to be sent out? Are there men and women who will go forth with the Living Word on their lips and burning enthusiasm in their hearts? All our preparations, all our moneys and all our statements of opportunity are as nothing if there be none to fulfil Christ's command and in their own persons to go to the utmost parts of the earth and preach the Gospel to every creature. Men and women are greater than organizations; and the men and women in this university are those who perhaps hold in their hands the key of the situation. It is easier to get money than it is to get men and women of the right sort. Is there, then, a supply? There is. The leadership of the Christian Church of the near future, at home or abroad, is to come from the ranks of the Christian students of the present generation. The organized Christian movements among students constitute one of the largest and most potent forces in the Church. In modern missions the first great epoch-making event was Carey's departure for India; and the next great epoch-making event was the uprising, in their thousands, of the Christian students of our universities; and the third great epoch-making event is the formation of this Laymen's Missionary Movement. These two latter events synchronize with a marvellous extension of opportunity. These things are not by hap or chance; it is a divinely ordered coincidence. This organized Christian movement among students, I say, is one

of the most potent forces and factors in the Christian Church. There is a World's Christian Student Federation. In North America alone, in the banded forces of the Young Men's Christian Associations and Young Women's Christian Associations of our universities, there are 700 institutions included, and 57,000 students, professors and teachers enrolled. The objects are: to lead students to become disciples of Jesus Christ as their Lord and Saviour, and members of organized Christian Churches; to build them up in Christian faith and character; to help them to place their lives where they will count for most in promoting the Kingdom of Christ. This organized Christian movement of students has resulted in a marked deepening of spiritual life, in a revival of Bible study, and in a marvellous organization for missionary work. The Student Volunteer Movement, which is organically related to the other student organizations as their missionary department, has become a mighty factor for world evangelization in Canada, in the United States, in the Motherland, and throughout the whole of Christendom. It has already enrolled and sent out thousands of students for foreign service. It has been described as the greatest uprising for the evangelization of the world since the days of the Apostles. The missionary cause is no longer a fire burning in the heart of isolated students here and there who cannot co-operate and who are not conscious of similar purposes and aims in the hearts of others, but the missionary movement among students is a great federation which includes thousands; it touches, it infects, it inspires our universities; it is well organized; it is ready to take another step forward for world conquest. Its leaders and members represent much of the best brain and consecration of the students of the world. Long ago perhaps it was possible to say—although this may well be questioned—that the missionary was an individual who could not succeed at home, and therefore was good enough for the heathen abroad. That day has long passed; and now the best brain and the best consecration and the greatest power of seeing things, and the magic strength to turn vision into reality, belong to those who are leading the cause of the Christian conquest of the world. It is of far-reaching significance that the recognized future leaders in every department of life and activity are banding themselves together for such a purpose. There you have an open door to the whole world. Here you have the student body organized to enter. And here you have the Laymen's Missionary Movement ready to contribute. What must be the result? In this University alone

there are over 200 men and women, who have each declared, "It is my purpose, if God permit, to become a foreign missionary." Two hundred young men and women ready and willing to go if you will send them. On the basis of the calculations made in connection with the Laymen's Missionary Movement, that in the course of a lifetime one man or one woman may reach 25,000 persons, this is a force that might bring the knowledge of Jesus Christ to 5,000,000 people in Darkest Africa and Asia and the islands of the sea. Here are your substitutes; will you send them? Christ said, Go, and Christ said, Give, and Christ said, Pray; but if a man does not go or give, what right has he to pray? Here are these, ready to go; and this is the appeal they make to you: "Here are we; will you not send us?"

As students, we make our appeal to the men of the Church on these grounds:

1. *Because of what has already been done.* Every section of the world, speaking broadly, is open to the Christian missionary. We speak no longer of open doors; the doors are fairly off the hinges, and the people on the other side are urging and inviting to come in. Korea already is being hailed as a Christian nation; the interior of Arabia is opening; Persia is awakening to new life; on the mountains of Thibet the new light is dawning; Afghanistan and the Moslem section of Central Asia are still barred, but the signs of the times indicate that within another decade men will preach the Gospel in Cabul and Samarcand; and already the written Word has gone as the forerunner of the missionary. The South Sea Islands, once famed for beauty and for ferocity, have been transformed by the work of a Williams, a Chalmers, a Selwyn. The hardest battles there have been already fought. Africa, except for the Mohammedan Soudan, affords free access to every missionary. Even Abyssinia has reversed its old-time policy of exclusion. Mountains, rivers and seas are barriers no longer to the message of Christ. Hostile faiths, ancestral customs, selfish governments are yielding with marvellous rapidity; and, less spectacular but more significant, in these opened lands there is an intelligent Christian community, small as yet, but growing stronger every day, with its own type of character, its own individuality, and its own interpretation of Christ. Christian influence is permeating the life of these nations in a fashion we can scarcely yet realize. Christian education has disarmed the prejudices of systems which not long since scorned the very name of Christ. Missionary teach-

ers are sought for by Eastern patriots, because to intellectual training they give a moral tone, and to morality they give a religious sanction; they save learning from becoming a danger and a curse. Missionary colleges and schools have won a deserved primacy in Moslem and Hindu and Buddhist lands. Christian philanthropy has fed the hungry and clothed the naked and healed the sick, has shattered the fetters of degrading custom, has given hope to those who were in despair, and has introduced a new conception of the brotherhood of man grounded on Christ's revelation of the Fatherhood of God. At the basis of all these there is the open Bible available, in whole or part, for almost every race in the world; and the Christian Church, expressing the Christian thought and purpose of all who serve and worship Christ. Because of all that has been done, the students appeal to you, men of the Church, to send them forth, and send them soon.

2. And we appeal, in the second place, *because of what remains to be done.* Let us not think that the battle is over. Perhaps we are in danger, in connection with a great Convention of this kind, of being carried away by our enthusiasm, and of thinking there is no longer need for heroism and sacrifice and strenuous effort, and that "on flowery beds of ease" we can carry the Gospel to the dark places. But there is still need of heroism; there is still a long, hard fight; the devil is never so dangerous as when he sings a sweet song and almost bewitches us to think he has gone out of business altogether. Let us remember what is still to be done. Though doors open have been entered, the lands within have scarcely been touched. Dr. Barton, in his admirable little book, "The Unfinished Task of the Church," points out in a few graphic touches how large are the untouched regions. Africa has in its heart an area of 720,000 square miles in which there is not one single missionary laborer. India counts one per cent. of its population Christian; but there is only one missionary worker for every 70,000, and one ordained minister for every 250,000. China has at present a missionary force of only one ordained worker for every 463,000. Formidable obstacles still remain. There is hostility to change in established customs; and there is a constant opposition of the evil to the good. You find it here in our own land. Just in proportion as you strike hard blows for Christ, will you find opposition; and if all goes too easy, it is perhaps because you are not hitting hard enough. Do not suppose for a moment that there are no people in heathen lands who will fight to the death against that

which reproves them and would transform them. Then there is the difficulty which the missionary experiences of getting in touch with the modes of thought of foreign peoples. How hard it is for Occidentals ever to understand what Orientals think! We sometimes despair of ever getting a glimpse into their minds, and of seeing with their eyes. Another unfinished task is the development of an indigenous native Church, that it may accomplish what, to an alien missionary force, is almost impossible—the final winning of its own people for Christ. This Church is established, but it is weak. We must gird it and guide it to the discharge of its task. The pioneer work of a Morrison and a Livingstone may no longer be needed, but its place will be more than taken for possibly a generation to come by a work of sympathetic counsel and leadership.

3. Again, the students make their appeal to the men of the Church because by their very training and experience in college halls they have *learned something of the conditions of true and permanent missionary success.* These conditions depend on the co-ordination of three factors: (a) the spiritual life of the individual Christian, that is, the preaching of the Gospel to the individual, the evangelistic effort; (b) the education, the edification, the building up of the Christian community—education in its most progressive form; and (c) the organization of native Churches to give permanence to the results of evangelistic and educational effort. The Christian students of the world are banded together in the effort to retain a close connection between high intellectual training and deep spiritual life.

4. Lastly, the students appeal to the men of the Church *because the available resources in your hands* and *in the mission field are so great.* Send now, because now is the day of your wealth, your opportunity, your abounding resources. Was there ever in human history a time when men had such complete and superb equipment for the evangelization of the world? Is there not to-day enormous wealth in the hands of Christian men and women? Godliness, which means sobriety and thrift and a clear head, has brought abounding material prosperity; and in the hands of those who bow the knee to Jesus Christ is the money power of the world. Money to-day means power. Money is one of the greatest instruments God can put into any man's hands. It spells work; it spells thought; it spells sacrifice; it is coined personality; and why should not Christ have it all? Why should not He have

it to be used for His cause and for the noblest and highest endeavor? You, men of the Church, have the money; we, poor students have it not; but we have willing minds, and we are ready to be used. Now, make the connection. Christians have enormous wealth; they are billionaires in their corporate capacity. They can send the messengers if they *will*. Think of these further available resources: the high intellectual attainments of the members of Christian Churches; the growth of a world-wide outlook; a cosmopolitan citizenship in matters political and commercial; the infinite number of organizations adapted to every style of work and representing every class of worker at home; the unpreecdented facilities for inter-communication, whereby the uttermost part is brought into touch with the centres of civilization; the scientific discoveries which have placed the mightiest powers of nature at the disposal of the missionary; the increasing sense of fellowship that has broken down racial prejudice and social hostility; and the lowering of those un-Christian walls of bigotry and prejudice, and religious rivalry in the Church at home. One of the best features in the reflex influence created by this Laymen's Missionary Movement and the Student Volunteer Missionary Movement is the way in which all those who name Christ's name are being drawn nearer to Christ, the true centre. A Christo-centric Christianity will be a united Christianity. As compared with a century ago, the missionary resources at home show an incalculable increase. On the foreign field the resources show an equally remarkable advance. There are vigorous native Churches, well-equipped educational institutions, varied philanthropic organizations, vernacular versions of the Bible, a great company of workers, increasing friendliness on the part of formerly hostile governments, and the breaking down of hoary superstitions. Men are being cut loose from old landmarks and moorings. They are ready to hear a new message. They cannot do without some religion, because God made men religious. An irreligious man is a moral monstrosity. In all these religions men are feeling after God if haply they may find Him; in our absolute religion, the religion of our Lord Jesus Christ, we have God searching for man, God coming to seek and to save what is lost. Surely when the religion of Jesus Christ—God seeking man—comes in touch with the hungry hearts of men and women, there must be a response, a rejoicing, a deep satisfaction. There is, moreover, an available missionary resource of untold value in the awakening conscience of the individual Christian for the indi-

vidual salvation of the individual non-Christian, whether in Toronto, or Canada, or the United States, or the uttermost parts of the earth. The students thus appeal to you because of the enormous resources available at home and abroad.

We need not be afraid that the work cannot be done. We are enthusiastic now, and emotions may evaporate; but there is a power that never changes. This whole missionary enterprise is more than a business proposition; it is the enterprise of the Lord God Almighty. Jesus, the Inearnate One, said that the Apostles should tarry until they were endued with power; and that power came in its fulness, and is in the Church to-day—the power of the Holy Ghost. I believe in God the Father, I believe in God the Son, I believe in God the Holy Ghost—God within the Church. This is our supreme resource—God Himself.

Mr. Rowell, at the first meeting of this Congress, used the apt figure of a Crusade to describe the present uprising for missionary work. There surely could not be a happier comparison. Amid all the barbarities and cruelties, amid all the disillusionment and catastrophe of that mad rush of the twelfth and thirteenth centuries, there were three outstanding and essential features that remain: (1) There was a *goal,* fascinating by day and haunting men's dreams by night, the rescue of the Holy Land from the sway of the infidel. (2) There was a burning enthusiasm that consumed all national and personal rivalries. And (3) there was a supreme Commander, Christ, whose emblem every Crusader wore. A goal, an enthusiasm, a Commander—these essential elements may be discerned in the movement of to-day. The students are ready and glad to say in the words of the old Crusaders, "*Deus vult*"—"It is the will of God." They will take arms in this holy war to-day. The goal is here—the whole world for Jesus Christ. The enthusiasm is here—He died for us; we are wholly His. And does not enthusiasm dwell most in the hearts of the young, to whom the appeal of the heroic and the difficult comes with greatest power? The Commander is here—for Jesus lives, and still He leads, and still He rings out His challenge to every man, "Follow Me, and I will make you fishers of men"; i.e., "I will make you whatever I wish you to do or be; follow me." "Here are we; send us." May God enable us to go and go to sow, that those who sow and those who reap may rejoice together in the great day of the harvest.

THE CHURCH'S CALL TO THE STUDENTS.

REV. WM. SPARLING, D.D., WINNIPEG.

The eall is urgent. If the aim of the Laymen's Missionary Movement—the evangelization of the world in this generation—is carried out, 40,000 missionaries are neeessary. 13,000 are on the field. 27,000 must be fortheoming immediately. If Canada and the United States are to evangelize their share of the non-Christian world, 20,000 missionary leaders are necessary. 4,000 are on the field, and 16,000 are necessary now. If Canada is to evangelize her share of the non-Christian world 1,600 missionaries are neeessary; 300 or 400 at the outside are on the field; 1,200 or 1,300 are neeessary now. The question then is, are there in the eolleges of our land that many volunteers?

It is an urgent eall of the men of the Chureh to the students, because shrewd praetical business men are asking the question already, "Were $4,500,000 plaeed in the hands of the missionary boards of our Churehes now, what would they do with it? How is the work to be extended? Are there men volunteering in suffieient numbers to be message-bearers?" I think you can see that the call for men is just as necessary and important as the call for money. Were it known to-day in our Churches that there were not enough men ready to go and preaeh the Gospel, I believe it would seriously hinder the givings of the Chureh.

The eall of the men of the Chureh to the students is urgent, because the passion for material prosperity and eomfort that characterizes our time; and the multiplied opportunities of our modern civilization are absorbing the attention of eollege graduates. The ehallenge of the world to-day to the young men who are eoming out of our eolleges is strong and unmistakeable. At the beginning of this term in Wesley College, Winnipeg, I heard one student saying to a friend of his, "What are you studying?" and the quick response was, "Law." His friend replied, "Is it possible that you have been turned aside? I had the impression that you were studying theology." And then he significantly said, "We need fifty preachers in this Western country to one lawyer." And he was right. A Chinese professor in a Christian institution in China interpreted the spirit of our time. He said, "China has recently decided to adopt

Western civilization, and the demand for men of Western education has become simply enormous. Hitherto graduates of a modern college in China might be offered an obscure position in government service or in educational work, but to-day they are forced ahead so rapidly that they become dizzy. When young men are offered $15 to enter the Christian ministry, to go out into the pastorate with little prospect of a rise in salary or position, and 300 a month to enter Government service, with the immediate prospect of high official position, the temptation not to enter the Christian ministry is a real one. And yet that is, "practically what every graduate of our better Christian colleges must face." I understand that in China and Japan and India there are movements aiming to throw the responsibility of Christianizing those countries upon Oriental students, and their efforts are rewarded by definite results, for natives are actually entering the Christian ministry. I believe, that the time has come when a vigorous campaign should be made for the purpose of enlisting the strongest and best men in our Christian colleges for the purpose of preaching the Gospel; for this question, as John R. Mott has pointed out very clearly, is one that faces the Christian Church the wide world over. Much is being done in our colleges, but I fear that comparatively little is being done in our homes and in our churches. I ask the ministers here this morning how many times they have preached on this question in their church? I ask the fathers who are here how many times you have spoken to sons and daughters about this matter? I know that ultimately God calls men into his service, but the atmosphere through which He calls must be to a great extent created by our homes and our churches, and our schools and our colleges.

According to my subject, this urgent call is to students. I want to emphasize that for a moment. The best hope of the country's usefulness is bound up with the scholar, in social life, in political life, in medicine, in law, in journalism. He is now directing the best and wisest and most progressive thought of our country. I have a firm conviction that the future extension of missions depends, humanly speaking, upon the co-operation of the student class. Now, that is said in grateful remembrance of the heroic work that has been done by pioneer missionaries who never claimed the higher intellectual training. It is said also in grateful remembrance of the work, the noble self-sacrificing work, that is done by scores of men on the mission field who have had a meagre literary training; but it is said, too, in remembrance of the fact that the most illus-

trious exponent of world-wide evangelization was distinctly a representative of the student class, and was the first student volunteer—Saul, of Tarsus. The consecration of his life was the consecration of a scholar. I have no doubt that men by the hundreds could be secured. In recent years many men have come into the study for the purpose of discussing the question of entering the ministry; but in the majority of cases they were men out of work—men religiously inclined, men who heard the call for preachers and who were willing to go and try until something better turned up for them; but in almost every case those men were discouraged because they would not face the problem of education, and because we believed that the permanent work of the future in Christian missions must be done by men who are thoroughly trained. And when I speak of students I do not mean theological students, only, but all sorts of students. We are learning gradually that the Gospel may be preached effectively through a great variety of callings. Think of the work done by Dr. Grenfell, surgeon and master of a hospital ship; McKay, of Uganda, an engineer; Dr. Lindsay, of West China, a dentist. As the nations awaken and the arts of civilization are introduced, the farmer, the mechanic, the engineer, the printer, the journalist, all kinds of students will be welcomed. We want the best of all these classes, men imbued with the spirit of Christianity. To these men the challenge of the Church is thrown out. If the men of the Church furnish the means, will you be the message-bearer? The progress of the Kingdom of God depends on your answer.

It is a call pre-eminently to the most powerful spiritual leadership in the Church of God. Let it be emphasized that the minister is not a monopolist but a *leader* in the Church. No number of ministers constitutes the Church. There is such a thing as the ministerial function of the Church. The function of teaching, preaching and evangelizing belongs to the whole Church. The ministry is an expediency. The minister is a leader only, but a leader he must be. The multitude will never lead, cannot lead. The initiative in reform lies with the individual; I venture to prophesy for the next 25 years that the strongest and best men the country can produce will be needed to lead the hosts of God. No weaklings will suffice to do the work that is to be done. There are many altruistic professions and occupations aside from the ministry, but they must not be allowed to monopolize the best. In spite of their glamor and attractiveness we claim the best for the Church

of God. Our plea is for no other. I would I could make you see, young men, that the leadership to which you are called will tax all there is in you of heart and brain. I fear that our appeal has not been on a high plane. It is not long since I listened to an address to a body of bright young people setting forth the claims of the ministry and, figuratively speaking, it amounted to this: "You will never have much of this world's goods, but you will wear fine clothes, you will have high social advantages, and you will fare sumptuously in our better homes, and altogether this ministerial life is a very dignified and beautiful thing." It was unworthy. One felt pained as he listened to it. It might touch the weak, but was powerless to move men of strength. In contrast with that, read the tenth chapter of Matthew's Gospel—Christ's charge to His disciples, "Get you neither gold nor silver nor brass for your purses; behold, I send you forth as sheep in the midst of wolves; beware of men; ye shall be brought before the councils, and they shall scourge you in their synagogues; ye shall be brought before governors and kings; ye shall be hated of all men for My Name's sake; and he that endureth to the end shall be saved." An appeal to the heroic and self-sacrificing. It puts iron into your blood. Nothing is soft about the charge of Christ to those disciples. When Garibaldi stood before the young men of Italy, he said, "Soldiers, I have nothing to offer you but cold and hunger and rags; but whosoever loveth his country, follow me!" And thousands of young men sprang to their feet eager to die, eager to save Italy and set it free. Shall not the call of Jesus Christ to-day to save the nations of the world find a response in the heroic hearts of the young men, the strongest and best young men in our colleges? I confess to you I stagger when I read John R. Mott's description of this man: "He must be a man of strong personality; he must have a sound physical constitution; he must be a man of mental power, with proper habits of study; he must be a man who will absolutely refuse to stagnate intellectually; he must be a man of intense moral enthusiasm; he must be a man with a message and the consciousness of a mission. Only men whose souls are aflame with the passion of the Cross and who are willing to stake all upon their cause, only such men will succeed in this ministry of the day."

If I had time—and I will take a few minutes just to outline a few particulars in which that is true. I believe it is necessary, in the first place, that this Christian leader should be a Christian

philosopher. He must be an intellectual leader. Oh, this is a day of intellectual unrest. It is a day when the critical spirit is roughly handling our most cherished beliefs, and the atmosphere of uncertainty is thrown about many things. It is not an irreligious age; it is a realistic age, when the people are impatient of sham, and are persistently demanding reality in spiritual things. How shall that be gratified? Not by bitter denunciation, but by thorough and fair-minded Christian scholarship. Systems of doubt and systems of religion must be studied, and the good in them appreciated. We must welcome light from every source—from science, from philosophy, from history, from every school of Bible interpretation. In that light we must go back and find the universal principles—the essentials, the realities that furnish the key to the meaning of life. I don't know a man we need so much to-day as the man who has the power to put the old truth in a new light—a constructive genius who can think his way through these great religious problems and come back with the truth, the solid fundamental truth, and give it to the people. Men are hungering for that to-day. It is the easiest thing in the world, to take your "Driver" and build up a sermon out of higher critical periods, and with this boldly go to the people; but it requires a man of intellectual power to read, in the light of all that is best to-day, the truth that the great heart of man is longing for. That leader must be not only a Christian philosopher, but he must be a social reformer. This is the sociological era of the world—the time of alienation of the industrial classes from the Church, the clash of arms between capital and labor. The gravest social problems are with us. They press for solution; you cannot brush them aside. The minister must be a patient and discriminating student of these questions. I know that some people tell us, "You ministers should leave these subjects to those who understand." At our Ministerial Association in Toronto a prominent professor of your own university cautioned us ministers against talking about these things in the pulpit. I think I understand what he meant; I think he was perfectly right; but no man can preach the fullest and richest Gospel to-day who does not understand social conditions, and the great principles that underlie society. That leader must be a man who has the power to separate himself from all special class interests, and show the people how the truth of God can be applied in its larger sense to the social relationships of society. That is the severest test of his knowledge of social problems. Young men, anybody can side with

he poor; anybody can side with the rich; anybody can make one-sided study of these great social questions that are before us to-day and press for solution; but it takes a man to interest himself in humanity, a man who can stand between rich and poor, and be of neither class; a man who can get the truth that will apply to the society into which we have plunged to-day. I think it was Dr. Flavelle who said some time ago in my hearing, "We want the Christian ministry to give us the ethics of wealth." I have never forgotten that. And when we men face these questions we find that no weakling will suffice to do this wonderful work. And immediately connected with that, the minister must be a great general, leading the Church of God in the moral conquest of human society. I am no alarmist, I am no pessimist; and yet I want to say that the Church of Jesus Christ has come to a crisis in her history—and I am using that term crisis advisedly. The Church of God is called upon to-day to prove her right to an existence at all, by the contribution that she makes to the life of the community. The present is the summons of the Eternal God to larger duty; and obedience to that summons means the enrichment and enlargement of the Church's life. Disobedience means cowardice, hypocrisy, spiritual atrophy; and that means powerlessness in the presence of unparalleled opportunity. I fear it will mean more than that; it will mean that the people everywhere will turn away in contempt from that which ought to be the representative of all that is best upon the earth.

The supreme business of the Church is to establish the Kingdom of God on the earth, which is the rule of God in the actual lives of men. She is to dominate every phase of human life, permeate with her own spirit every institution of our civilization. The world looks to her for leadership in the struggle for industrial freedom, and justice, civic righteousness and political purity. The masses subjected to selfishness, cruelty and oppression appeal for her teaching, guidance and influence. To hold aloof from these social questions and from the great world-movements of the time is to cease to hold a place of power in the community and to command any ardent following. As Rauschenbusch says, "The Church should be swiftest to awaken to every undeserved suffering, bravest to speak against every wrong, and strongest to rally the moral forces of the community against everything that threatens the better life among men. For the Church is to be the incarnation of the Christ-spirit on earth, the organized conscience in Christendom."

Anyone ean readily see that if the Chureh is to rise to this grea responsibility she must have qualified leaders. Young men, this is surely a eall to the best that is in us. We naturally shrink, but why not braee up before these high duties.

The minister is not only a Christian philosopher, a soeial reformer, a general, but he is a nation-builder and must have the qualities of a statesman. He is the true nation-builder. The strength of Empires does not lie in gold mines, wheat fields, transcontinental railways or in any great material resouree, but in the moral eharaeter and spirit of the peoples. As the editor of the *Globe* has said, "The missionaries of the Cross have been the first ambassadors, have been the pioneers of the nations. By the blood of their martyrs the ways of civilization were blazed the world around. In the West the foundation of Empire is being laid. The negleet of a decade now will not be eorreeted by half a eentury in the future. Who will have most to do with that foundation? The merehant, the statesman, the railway magnate has his part to play, but the men who will do most for our national life are those who are moving in and out among the people on the vast prairie, suffering hardship, but sowing the seeds of the Kingdom of God, and thus laying the foundation of moral eharaeter. Oh, for men who have the vision of what a nation ought to be, and who have the strength of purpose to lead the people in the building of that nation. Let me elose with a brief exhortation. This is a time of unparalleled opportunity. The whole world is one neighborhod. The nations are aeeessible to the Gospel. The old world-religions are proving inadequate to the deep needs of the people. There is a movement among the heathen millions towards the light. The obligation rests mostly upon the Anglo-Saxon people to give the light. Never was there such wealth among Christian people. Men of wealth are awakening. The Laymen's Missionary Movement in breadth of purpose, loftiness of aim and eomprehensiveness of plan is the greatest thing in history. The ehallenge is to young men eapable of world-vision. No longer ean we think in community terms, or provineial terms, but world terms. The man who knows this age must know the world. I ask the young men to think upon these things. Dr. Grenfell told us at Winnipeg, when he graduated from Oxford in 1899 the first question he asked was, "What shall I do to make the most of myself?" That is the question we should answer. I put it to you this morning. The men sitting with us say, "We will furnish the means if you carry the message. We are ready. Are you ready?

sten to this challenge of the men. A mistake at the beginning your life may be a fatal mistake. I am hoping that the best men, e strongest men, the brainiest men, the most heroic men graduat-g in our colleges will think of their future lives in view of the remendous responsibilities and great opportunities of the age to hich you belong.

THE UNITY AND UNIVERSALITY OF THE KINGDOM

Missions and Church Unity - - SILAS McBEE

Co-Operation, the Law of Christ's Kingdom
SIR ANDREW FRASER

MISSIONS AND CHURCH UNITY.

SILAS McBEE, NEW YORK.

We have in a measure planned our campaign; we have talked much of our part in it; we have appealed to almost every noble instinct in humanity, and very appropriately on the Lord's Day we are to consider the Lord's side and the Lord's ideal—missions and Church unity. The word "Church" has come to mean something so human as to be divisible. I shall speak of the Church in no such sense. I shall use the word and think of it as meaning the Body of Christ, one and indivisible. Let us eliminate, if we may, from our minds, our aspirations and our prayers, all divisions, because they are of human origin, they have no authority from Christ and no part in Christ. Let us think then, from this standpoint—that men are responsible for division, and that it is man's sin; not mistake, but sin, and yet with the clear understanding that any man who would sacrifice his conviction, even though it were wrong, until he knew it was wrong, would not be loyal to his Lord and Saviour. The standard of conviction is the standard of action; but human conviction is never the standard of truth. We have got to work our way through our fallible convictions to the truth. With the clear understanding that we are not discussing human schemes of unity, that we would not if we could have any sect or section or denomination of Christians to sacrifice its conviction, let us in the light of God's love for the whole world, in the light of His Son's self-sacrificing service for that world, try to enlighten our convictions until they grow up to the fulness of the knowledge of Jesus Christ. With this understanding let us change the subject and say, instead of "Unity and Missions," "God and His Message." Of the Father and His family, one and indivisible, unity is the distinguishing characteristic. God's messengers are His ambassadors to the world to announce that the mansions are ready for every life for which Christ died. The messengers are not, as Bishop Brooks said, to get in the way of the message. He said he loved to think of the little telegraph messengers, who came and dropped their message and left—their whole attention being directed to the delivery of the message. "But," he said, "we individually and collec-

tively, as Churches are not like the little messenger; we feel that we can add something to the message; we get in the way of the message; we substitute our convictions for the message, our fallible erratic and hopelessly limited convictions and conceptions for the message itself."

This city is wondering at the thousands of clergy and laity that have come together in this Congress for the extension of the Kingdom of Christ; and that without regard to religious affiliation. The members of this Congress are able to work together at the problem of being true messengers. The cause of the wonder is that you are doing it *together*. When the Churches can come together and bring the impact of the whole of Christendom to bear on the world, it will move as an indivisible army, more mighty still as a social lump leavening the world. Let us not be impatient, and yet let us, of all people be the most impatient. The early disciples looked for the immediate coming of the Lord and the end of the world. If only Christians should live as if He were coming in this generation, if there could come upon us that awful conviction, "Woe is me if I preach not the Gospel" in this generation, if the whole family of Christ could live from day to day as if it were the last opportunity to call the children home, the Kingdom would move quickly. We must come to that; we will come to it as we work together. We will come to know that the Church is God's instrument to make known to the peoples of the whole world that their home is ready, that the Father's heart is longing for them, and that He who prayed at the last that all might be one is interceding in behalf of the answer to His great prayer. When the Church becomes instinct with the desire which a mother has for a child that is astray, when the Church becomes anxious for the world, the onward march of the Kingdom, the home-coming of the children of men to the Father's home will indeed be an amazing manifestation of His love. It is this dynamic that can alone make permanent the resolutions of this Congress, and make possible things that this Congress has not thought of.

What are some of the signs of the times? The literature of the world is concentrated on the Man Jesus. Because of their attitude toward modern scholarship, many Christian leaders have been anxious for the future. But something like this has been said by a great leader: "We have been losing for some years in quantity, and we became very anxious. We are now fearful that our anxiety for the faith and for Christ's Kingdom was more the

ause of the decrease in quantity than was the searching and even nimical criticism of the students of the life of Jesus. And now hat we have come out strong in that faith we are getting a stronger body of men in the ministry, and we look for the time when our strength will be greater and our faith will be more secure in the fact that we are not afraid of any searching of the life of Him who is the Light and the Life." In the last Lambeth Conference, there was some very anxious enquiry as to this very question of shortage in candidates for the ministry. The Bishop of London said, in effect, "Undoubtedly some of the men who go up to the university lose their faith, they cannot stand the test; but that is good; we do not want weaklings in our armies, why should we wish them in our ministry? Let us not be afraid. Let us challenge every test. And let us have men as leaders in the Kingdom of God who are unafraid of any test from any source." Though I have known him for many years, he seemed to me to grow not by inches but by feet, as he stood in that great body demanding that the messenger of Christ should be a man, and fight as a man. While speaking to about 350 laymen of the Presbyterian Union in Philadelphia, I said, "Do you realize where we are going? Do you realize what the Spirit of God is working in our age? What would your grandfathers and grandmothers have said if they had heard that their descendants were to ask the editor of an episcopal paper to come and instruct them at one of their great meetings? "To be perfectly honest," I added, "I shall write a very careful letter to my mother in order that she may be assured that 350 Presbyterians have not done something to me." I then read the following, without giving the author: "The Christian Church is thinking too much of authority. It has long thought too much of authority. But the people are intent on liberty, and they are going to have it, because liberty, like authority, is of God. Authority that does not issue in liberty is tyrany; and liberty which is not buttressed by authority is license." I said to them, as I say to you, now do not qualify your applause when I tell you that I was reading from the pastoral letter of a Roman Catholic Bishop to his Synod, in defence of the separation of Church and State in France. It was he who laid down these great principles. He is a true representative and leader of the younger Catholic party. That party is patriotic and loyal alike to the government and the great principles of social and religious reform. The impression made upon me by my experiences in different countries is that the world, by

its nearer eontaet with the vast millions of humanity untouehe heretofore by eivilization and by Christianity, is forcing upo Christianity sueh a demand for the answer to the questions of lif that the next generation will see such a transformation in eo-opera tion and in the tendeney to unity as will surpass any similar exper ienee in the history of Christianity.

CO-OPERATION, THE LAW OF CHRIST'S KINGDOM.

SIR ANDREW FRASER.

I hope you will agree with me that union and co-operation are in the air. We are drawing together much more closely than we used to do. We are getting nearer one another in respect to the work of the Kingdom. I think that the cause of this is to be found, partly at least, in all that is going on round about us. We have the great world drawn nearer in all its parts by the improvement of communication. We have the East and the West drawn nearer, and the great movements of the East have become more important to the West. Our interests in the work that is going on in the far places of the field are growing stronger and stronger, and we feel that the work is growing more and more important. Nations are awakening. If the awakening does not bring them to Christ, where will they be? They will be anti-Christian; they will be against all that we have learned to hold dear. And we are drawing together because we feel that the great work that is to be done among them is greater than can be taken up by the Christian Church weakened by disunion and jealousy of one section against another. I think that this great Congress in which we are engaged is a magnificent illustration of what is taking place. You have laid upon you the burden of your own country, the necessity of providing the Gospel for Canada itself, and at the same time you feel pressing upon you the burden of the world's need, and you have come together from all parts of the country and from all sections of the Church to commune with one another and to take counsel with one another as to the things that affect the Kingdom of Christ. I can assure you that the impression which this Congress has made upon me is one that I trust will never pass away. I came, glad to think that I was coming to many who were bound together in this purpose of God. I have seen far more than I anticipated; I have rejoiced far more in the Congress than I expected; I trust that I have benefited from it more than I even hoped. You have heard that a great conference is to take place, if the Lord will, next year in Edinburgh. That also is undoubtedly a sign of the times. All sections of the Church engaged in mission work are sending representatives to Edinburgh, not to settle things as an ecclesiastical assembly might settle them, but to confer fully in regard to methods, in regard to all

that interests those who are engaged in mission work, and to try to draw all sections of the Church more closely together so that work may be more effective, and I may add, that the work may be happier. Union, co-operation, unity are in the air, and I think that there is another reason for this, and that is, it does seem to me that the Lord Jesus Christ Himself is becoming far more real to many of us than he ever was. You have met together in this Congress. What have you thought of it? You have sat next to brother So-and-So, to this member of the Church, of another section of the Church from your own, whom you had never met before, and you have enjoyed the fellowship. What have you thought of it? Has it not been this—that that One who brought you together was the Lord Jesus Christ Himself?—He who said, "Where two or three are met together in My Name, there will I be"; where two or three of My scattered followers are met together in any part of the world, there will I be to them for the while a sanctuary. You know that Jesus has been here, and that we have met round Him, and that you have met Him and had communion with Him. There is a splendid passage in the Epistle of St. John which I often and often read. I think of union and co-operation and fellowship as I read, "These things write I unto you that ye may have fellowship with us." All we want, says the Apostle John, is to draw you into our fellowship; we want you all to be one with us, for "our fellowship is with the Father and the Son." We don't want to know Mr. So-and-So or brother So-and-So for himself alone, but we want to know along with him the Lord Jesus with both, and Who is the Master of us both. I am a strong believer in truth. I am a strong believer in those fine old passages of the Old Testament and of the New that used to be so frequently quoted in the old Scotch controversies—"Buy the truth and sell it not," "First pure, then peaceable"—and the like. One looks back to those controversies and cannot help feeling, in how many of them was God really glorified? He was glorified; the tremendous sacrifices that were made for the truth were worth the making; but, oh! as we have been told to-day, separation is not of God, it is of the poor weakness and folly of humanity; not that the man that goes away is necessarily in the wrong, but when Christians are separate it is not of God. There is one great principle that has been far too little remembered, and which we must remember anew and to which we must give effect—the principle of unity expressed in that glorious petition of Christ's "I pray that they all may be one; as Thou, Father, art in Me and

I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me." Friends, it is of the utmost importance that we should have some sort of sense of perspective; that we should look upon truths, not taking out the little one that happens to suit our intellectual tastes, but taking out the truths as God means them to be taken out in the great, perfect, united mass of His revelation. And here is one that stands in the very forefront, "That they may be one." The Lord Jesus desires unity; He desires union; He desires co-operation. It is the person of Christ round about which we are gathering. There are two passages which I like to think of in this connection. The one is where the Lord Jesus is speaking to His own disciples about the walk of others, where they report to Him that there are certain that are doing certain things, but not following, "And, therefore, we forbade them." Jesus says, "Forbid them not, for He that is not against us is on our side." There is another case where He is dealing with them about their own standing and about their own work, and He says, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." I know there are other differences between these texts, but these are not fundamental differences. In the judgment of yourself you must be positive; in the judgment of others you must be negative. I remember seeing an awful tract, a tract that had this title, "The Separation from Evil God's Principle of Unity," and it was based upon the way in which people went outside the camp when the camp was polluted, and so they got separate from evil, and so they got together. What a monstrous perversion of the truth! Separation from evil necessitates your always thinking about evil, and your always fighting evil and judging evil. You must be separate from evil, but that is not the principle of unity; that is the principle of separation. The principle of unity is separation unto Jesus. "Let us, therefore, go forth unto Him without the camp, bearing the reproach." When the men of Israel separated from the evil of the camp, if they had gone outside the camp, they would have found themselves scattered in all directions; and if they had gone far enough they would have found themselves scattered to the north and east and south and west, all over the world. They did nothing of the kind. They went outside the camp unto the door of the Tabernacle of the congregation, where God met with them; and so we go outside the camp unto Jesus, and we rally round Jesus because He is the Head of the Church. He is the Commander of the armies of the Church,

He has laid hold of our hearts and of our love and loyalty. We know that, even in talking of earthly things. You know perfectly well the kind of union that pervades an Empire. I myself may tell you that I have, especially here in the West, after all my years in the East, a very annoying and troublesome weakness called "cold feet." It is very uncomfortable, and I am told that it must not be allowed to be always existing or it may end in very considerable danger to the constitution, that one must take care of it. And what does it mean? It just means that there is a little defect in circulation; that the blood is not being driven from the heart right to the extremities; and that these two remote members are left out a little in the cold. It is just exactly so in regard to the Empire, as you know; and it is a very excellent thing for me to come from the far East of the Empire to this Western part of it, and to find that there is such a great interest in India as there is, and such a strong fellow-feeling on the part of the servants of the King here for those that are doing the work of the King in the far East. If it were not so it would be a very uncomfortable thing, and if the want of interest continued it would be very dangerous to the body politic. It is just exactly so in regard to the Church. We want to be bound together and united and co-operating because of the necessity for the life of the Church, that there should be complete identity of interest through all the parts of the Church. And the more we realize what our Lord's Kingdom is, the more will the necessity for union and co-operation be forced upon us. And if that is true—as you know it is true—about the body physical, and about the body political, it is even more true in regard to the Church; for when we speak in the body political of the heart sending its blood down to the far extremities, we are not just absolutely certain where the heart is; but we have no doubt whatever as to Who is the Vine while we are the branches; we have no doubt whatever as to Who is the Head while we are the members. And we know that if we are not in living fellowship with Him we are like a branch that is withered and fit to be cut down and thrown away and burned with fire. And if we are in fellowship with Him we are in fellowship with one another. Branches of the Vine, as they draw their nutriment from the Vine, are in fellowship with one another, for it is the same life that is spreading out all over the Vine and enabling it in all its branches to bring forth fruit. We want to get into personal fellowship with the Lord Jesus more and more; and it is round His Person that we desire to gather. There is

another thing that we have all learned about union and fellowship and co-operation, and it is this—that the thing that works it is the purpose that is set before us. You know and I know perfectly well from conversations that I have had with some of you, that sometimes the motherly instinct has become a little deadened. Things have been going along quite smoothly with the dear old Mother Country, and things have not been going along, perhaps, altogether smoothly with yourselves, and you have been thinking more about your own things, for they were pressed upon you, than about the things of the Mother Country, for they were going along quite well without you. And then there came a crisis; there came trouble for the Mother Country, and some of you that had almost forgotten the bond, that had almost forgotten the channel that joins you as distant members to the heart, suddenly felt a throb, a pulsation to the very depths of your own being, and you knew that the Old Country had to be stood by, and that the work of the Empire had to be done here by you just as it had to be done by those who are more near the centre of things in London. You felt that the Empire was one and indivisible, and that anything that had tended for a moment to separate or to make you estranged must be cast aside, and that complete union must be shown—union against the common foe, union in the preservation of one common purpose. Now, sir, that is exactly what we feel to-day. The armies that are against the Church are gathered together; the battle that is to be fought is deepening in its intensity and growing in its importance. We want every section of the Church to forget the little things about which they differ, and to remember the great purpose of God concerning His Son—that purpose which has been declared so that you may be united about it, so that it may inflame the hearts of every one and make us stand together as true soldiers of the King. There is a fine old proverb that I have often and often used in my ordinary official work in India, and that is, "Thou shalt not plough with an ox and an ass together." It is a splendid proverb. I have often known of people who ought to have been working together—the Judicial Department, for example, on one side, and the Executive Department on the other—and jealousies have separated them, and there has been friction instead of co-operation, and I have said to them, I am reminded of the proverb, "Thou shalt not plough with an ox and an ass together." I am not going to say who is the ox or who is the ass, but I am going to say that I cannot plough with an ox and an ass together. If it is an ox and

an ass that are presented to me, I must get rid of one of them. Why? Because two together cannot be animated by one purpose, and cannot pull a straight furrow. What we want to do, as fellow Christians, is to stand together or to get together under one yoke and to pull together a strong and straight furrow for the Master's sake. We have put our hand to the plough, and we will not go back. I remember hearing just a little while ago that there is another use of the phrase "cold feet" in Canada, and that is a kind of a going-back, a kind of hesitation about doing a work that is laid to your hand. You have got "cold feet" about it. We have put our hand to the plough and we are not going back; no, so help us God, we are not going back. But there is more than that. We have put our hand to the plough, and we are going forward together. We are going forward together in the name of the Lord because we believe that is what is intended in the purpose of God, and because we don't believe that the work can be carried out in any other way. The Lord has given us a banner to be displayed. He has given us a banner, and in the name of the Lord we will display our banners. Upon this banner, above all things for us, is the Cross of Christ. Our Lord God goes before us, we are led by Him and by the power of His Cross, and we want to gather together the Anglicans, the Presbyterians, Methodists and Baptists—aye, and the Romanists too—the Europeans and the Canadians, and the Americans, and the Indians too; we want to have them from all parts of the earth and from all parts of the Church, joined together around the Lord Jesus, for this great fight that is before us, rejoicing not in our strength, but in our Lord and in the love and loyalty that the Lord inspires.

CLOSING ADDRESSES

Closing Addresses - Rev. J. W. Sparling, D.D.
Principal Wesley College, Winnipeg

Mr. S. J. Moore

Mr. J. Campbell White

Sir Andrew Fraser

N. W. Rowell, K.C.

"To Obey is Better than Sacrifice"

Rev. John MacNeill, B.A., Toronto

THE AGE AND ITS SPIRIT OF SERVICE.

REV. PRINCIPAL J. W. SPARLING, D.D., WINNIPEG.

I regard it as a great privilege to have the opportunity of saying a few words to-night. The objeet of the Laymen's Missionary Movement, as I understand it, is to "benefit and bless all men everywhere in their highest interests and to all eternity." The objeet of this great movement shall not have been fully aehieved until the herald of the Cross shall have run down the last savage on earth and whispered into his ear, "God loves you; Christ died for you." That was a stupendous coneeption whieh fired the ambitious breast of the first Napoleon when he undertook to bring all the nations of the earth under his dominion, and to eompel all men everywhere to aeknowledge him as Emperor. His objeet was worthy the most ambitious of men. This movement is mueh vaster still; its objeet is to enthrone Christ in every human heart and make Him the Emperor of every human soul. It is an enterprise so big that it fires one with holy ambition, and it is so benevolent that one ean hardly fail to be interested in it. Why should we go forward with this great movement? If it needs justifieation it is to be found, I think, in the very spirit of the age in which we live. This is a marvellous age, "an age on ages telling, when to be living is sublime." We could not have desired to live in any better time than the time in which our lot is east. Everything is moving forward, everything moving out to the very verge of things. The burning toreh of enquiry leaps beyond all bounds and goes out into the unexplored regions beyond every science. Books publish from housetops the secrets of seience. Everywhere are men pushing on to-day. This is not the age of the ox-eart or of the stage eoaeh or sailing vessel; it is the age of the Atlantie greyhound and the Paeifie greyhound; it is the age of electrieity, of steam, of invention of every kind—wireless telegraphy. Now, I want to say that an unaggressive Christianity eannot hope to be the Christianity of this aggressive age. If you want to keep in harmony with the spirit of the times, if the Chureh desires to keep in harmony with the spirit of the age in whieh we live, it must be missionary, it must be aggressive. A mummy paganism wearing the turban and sandals of Abraham's day may be shut in by its native hills and rivers, but the Gospel of this age, containing within it the omnipotent "Go,"

the divine imperative of Jesus of Nazareth, must cross all rivers scale all mountains, traverse all seas, and go to the ends of the earth. Brethren, a non-aggressive, non-missionary Christianity eannot be the Christianity of this mighty and aggressive age. Does this movement need justification? It is contained in the very nature of Christian life and Christian growth and development "Freely ye have received," is followed in the same Divine breath with the words, "Freely give." The command and the duty are inseparable. I believe that the first impulse of the new-born soul is to reaeh out after another soul! You remember the inspiring words of Charles Wesley:—

> Oh, that the world might taste and see
> The riches of His grace!
> The arms of love that compass me
> Would all mankind embrace.

That is the first note of the song of the new-born soul, and I believe it is at the peril of our souls that we eheek that ambition, that we eurb that inspiration. When I was a younger man than I am now we used to have missionary meetings on the week nights, and used to go out every night and hold meetings, and, of course, the ministers that were out together during the day time had not very much to do, they had their speeches ready, and so they had a little time to talk, and I remember we used to argue this question, and we used to argue it with considerable heat, "Can the heathen be saved if we don't send them the Gospel?" Now, that to me is not the question at all. This is the question: "Can the Christian Church be saved if it does not send the Gospel to the heathen?" That is the real question for you and for me. It inheres in Christian life. If I were to turn pessimistie and ask myself why we have aehieved comparatively so little in the homeland, why we have the slums in all our larger cities, and so many people unevangelized, I would be inclined to say it is because we have not reaehed out beyond, we have not lived up to the divine command of our risen and exalted Saviour. If we want to save ourselves we must reach out and save others. Depend upon it, there is nothing more fundamental—nothing more true or more far-reaehing than this great law of our being—the individual that does nothing comes to nothing; the nation that does nothing, but selfishly lives, is already fore-doomed to ruin, and can come to nothing but desolation and disaster. What then, of the so-called Christian Church that does nothing! Why

rethren, I do not need to argue this question with you! We can-
ot expect the God of the universe to reverse all the laws of Nature
n favor of a slothful and degenerate Church. The doom of such
Church is already pronounced. In this great fundamental law
f our being, therefore, I find a real justification and argument
or the Laymen's Missionary Movement—for this mighty forward
novement which I regard as the biggest thing in the world. I know
here are other big things in the world—but there is nothing just
o big, nothing just so magnificent, nothing just so stupendous as
he conception of winning the whole world to the faith of Christ
n this generation. The whole Gospel for the whole world by the
vhole Church (referring to one of the mottoes on the wall). It
s simply an inspiration! It captivates one's imagination by its
very magnitude, its very immensity. We will be vastly better
Christians at home if we reach out to those that are beyond. As
hat great master of the human heart says in his immortal lines:—

> The quality of mercy is not strained;
> It droppeth as the gentle rain from Heaven
> Upon the earth beneath. It is twice blessed,
> It blesseth him that gives and him that takes.

And ofttimes, I believe, most him that gives, for as a greater than
Shakespeare has said, "It is more blessed to give than to receive."

But does this great movement need further justification? It
s contained in the successes and triumphs of the Gospel in the
past. A great deal has been said about the comparative failure of
missions. No man that has attended this convention can go away
and say anything more about the failure of missions. I have often
been impressed, profoundly impressed by the statements of men,
but never so impressed as by the statements which were made here
the other evening; first, by the Hon. Mr. Levering, who went
abroad at your request that he might study the problem of missions
on the spot; then by the Hon. Mr. Wilbur, who went out simply as
a man of the world to represent his own country, but who came
back, as he said himself, on this platform, the finished product of
foreign missionary enterprise; and then by that magnificent states-
man and philanthropist, Sir Andrew Fraser, who lived for thirty-
seven years in India. We have got to get some other argument if
we don't want to do missionary work in the future; that one is
gone, anyway. I sometimes wonder if the men abroad have not
been more successful than the men at home? We will have to

work up at home: and I want to tell you that those men coming from abroad have done a great deal to keep alive the Christian Church at home. Success! I could take your time by multiplying statistics, and so on; but I will satisfy myself with saying that the Gospel of Jesus Christ has gone into the dark places of the earth which were full of the habitations of cruelty, and it has said, "Let there be light!" and there was light. It has gone into nations where men have been bound by chains of their own seeking, led captive by the devil at his will, and it has proclaimed liberty to the captive and the opening of prison doors to them that are bound, and immediately the prisoner has leaped to lose his chains, and has stepped forth God's free man. It has laid its hand upon the moral leper, and said, "Be thou clean!" and lo, his scales have fallen from him, his dry palms have become moist, and his blood has coursed with delicious coolness through his veins, and upon his brow has come the dewy softness of the infant. The leper was cleansed, and he has fallen down at the feet of Jesus and worshipped Him. It has gone into the valley which was full of bones, and lo, there were very many, and lo, they were very dry, and it has said, "Can these dry bones live!" And it has said, "Come from the four winds, O Breath, and breathe upon these slain!" And behold, there has been a noise, there has been a shaking, and bone has come together, bone to his bone, and the flesh has come up upon them, and the skin has covered them above, and there has stood up upon their feet an exceeding great army. Success there has been—more success, in proportion to the number of men and the amount of money put into the foreign field than there has been in the home field—mighty and glorious success! Still further, we must prosecute this work. Because we have the command of God behind us, and we have the promise of God before us. Exceeding great and precious promises, and glowing predictions. In what I regard as the supreme hour of His life, when the risen Master had vanquished death and triumphed over the grave, when He had grasped the pillars of Satan's empire and shaken it to its deep foundation, spoiled principalities and powers, and made a show of them openly, and was going up, just before He ascended He said, "*All power*"—I wonder if we believe it!—"*All power is given unto Me; go ye, therefore, and disciple all nations.*" Did he mean it! Is this an extravagant statement, or is it in harmony with the ordinary ways of Jesus—calm, and deliberate, emphatic! Did He mean it! Did He expect that His disciples would obey Him! Why, to ask these

questions is to answer them! You know He meant it; you know He meant you to succeed; and you know more—we all know—He will be terribly grieved and disappointed if we do not obey Him. "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "Every valley shall be exalted, and every mountain and hill shall be made low; the crooked place shall be made straight and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." Yes! brethren, this is our sure guarantee! This is the anchor of our hope! This is the sure ground of our confident expectation! It is written! It is written! "The mouth of the Lord hath spoken it"!

For do we toil? we shall succeed,
In ours or in another's day,
And though denied the victor's meed
We shall not lack the toiler's pay.

Faith sees the future promises.
Love's triumph is an offering won.
And each kind thought or action moves
The dark world nearer to the Sun.

Then faint not, falter not, nor plead
Thy weakness; Truth itself is strong.
The lion's strength, the eagle's speed
Is not alone vouchsafed to wrong.

Hast thou not, on a week of storm,
Seen the sweet Sabbath breaking fair,
And cloud or sunlight shadow form
The curtain of its tent of prayer?

So haply when thy work is done,
The wrong shall lose itself in right,
And all the week day troubles blend
In the long Sabbath of the light.

WORDS OF APPRECIATION.

MR. S. J. MOORE.

In these closing moments of this great Congress one's mind is crowded with the things that he would speak if he had the time and the words to give expression to them. There are, however, a few things that should be said before this great body of men leaves this hall to go back to their respective homes. One of these things is to express to the men who have come to our city to take part in the programme the thanks which we feel from the very bottom of our hearts for what they have contributed to us. It is already the wonder of many of the men of Toronto and of Canada, in the Church and out of the Church, that from the Atlantic to the Pacific men should come to Toronto at their own charges of time and money to spend days and nights with the problem which this Congress has been engaged in considering. But it is still more wonderful that men from the States of Ohio and Mississippi, and Maryland, and Minnesota, and New York, men who are not of our nationality, should do the same thing to bring to us their messages. That those men should come without any willingness to receive consideration for their time and money is the wonder of the men who have not been inspired with the thought and the vision that the men in this building have caught. Amongst those who have done such noble service I would specially mention the Quartette. From three States of the Union they have come with their message that will linger in our hearts for many years. Then that sweet-spirited veteran soldier of the Cross, Bishop Thoburn, who is just completing his half century of service as a missionary of the Cross, has brought to us tender messages that will live as long as some of us live. And then we have been put under a debt of gratitude such as we never can repay for the help, the counsel, the leadership, the enthusiastic statesmanship of J. Campbell White. God has chosen many leaders amongst His children, but in the company of those to whom He has given the most important commissions surely J. Campbell White stands among the greatest of them all. It was from him that the message came to Toronto in November, 1907. It was through him that the great Commander-in-Chief sent the mission across this continent, supported, as it was, by men of our own cities; and it was through him that God sent to the Canadian council the suggestion that the National Missionary Congress, the

first in the world's history, should be held in the city of Toronto at this time. And what shall we say of the one who has put us under perhaps the greatest debt of all—that splendid Christian statesman, gentle in spirit, noble in mien, who from the heart of India, itself, one of the nation-builders of the generation, has come with that tender, that gentle message which he has brought to us—Sir Andrew Fraser? Surely the Motherland is nearer and dearer because of the message which he has brought. Surely the Lord Jesus Christ is dearer, too, because of those wonderful messages that came out of his own experienees whieh he has brought to some of us. The men of Canada, through their representatives here in this Congress last night, adopted a National Missionary Poliey, and now the Christian manhood of Canada stands hand in hand, joined with the Christian manhood of the United States, and through Sir Andrew Fraser the Christian manhood of the Motherland, in a pledge to continue the crusade which has been begun until "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

THE SIGNIFICANCE OF THIS CONGRESS.

J. CAMPBELL WHITE.

When the meeting of one hundred men was held in St. James' school house in this city on the ninth of November, 1907, no one of the hundred men present, I am sure, dreamed that within this brief space of time that movement would capture not only the imagination and conviction of the men of Toronto, but of the men of all the leading cities in this Dominion from ocean to ocean, and culminate in the marvellous Missionary Congress which is closing to-night. No one of us had either imagination enough or faith enough to foresee the rapidity with which God would move in human events, and it is still more impossible for any one of us to foresee what may happen in the next fifteen months, or in the next two or three or five years. Even since Wednesday, when this Congress opened, I have been trying to find something with which to compare this meeting in potentiality. I said to one of the Denominational Conferences yesterday that I had not been able to think of anything, any meeting in the history of Christianity, since the Ascension of our Lord, which seems to me to have such potentiality as is represented in this first National Missionary Congress. I believe we are facing absolutely a new era in Christian history, and that God is giving to you men here in Canada the opportunity to offer a striking illustration and demonstration of the possibility of doing God's work on a scale adequate to win the world. Never yet has that demonstration been made in modern history. It must be made. Anything that ought to be done can be done if undertaken by the right people at the right time and in the right way. If ever there was anything that ought to be done it is the thing we have been considering here these last four days, and that thing God is pledged to the accomplishment of, and we may be perfectly sure that He will do it through us if we will be His men in His time, working in His power for its accomplishment. The significance of this gathering is the theme of which I desire to speak for a few minutes to-night. First of all, its significance in the lives of the men who have been here. I believe there are several thousand Canadian men to-night who see the world more nearly with the sympathy and compassion of Jesus Christ than

they have ever seen it before in their lives, and are ready to go out with Him for the winning of the world to an extent which many of them did not dream themselves capable of a week ago to-night. What ought to be the significanee of this mecting in the life of every commissioner who has been present? It ought to mean, from now on, a eontrolling life-purpose to see how mueh we ean do to spread Christianity throughout the world. If every man of us measures up to his high possibilities, they will lie along four lines: First, of intelligenee—getting intelligenee and then passing that intelligence on. We have had a striking review of the world here in these four days, but have only touehed the fringes of the subject. I have been studying missions for twenty years, have read seores of missionary books, have attended a great many missionary conventions, have spcnt ten years on a missionary field faee to face with the conditions, and yet I feel that I am just beginning to understand the subject. It is the most marvellous subject for study that there is in this world. We must study it, and then pass our information on, if we are going to wield the large personal influenee that God wants us to wield. And our enthusiasm will only be maintained even at its present heat, if we eontinue to grow in our knowledge of the faets.

In the second plaee, we ought to be larger prayer forces than we have ever been. I wonder how many of us have ever learned to pray habitually the prayer that our Lord told us definitely to pray when He said, "The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest to send out laborers"? How many of us have got the burden of that prayer deep down in our hearts so that no day ean go by without our offering it in some form or other? I hope that this prayer habit will be one of the results of this Congress, in the lives of hundreds of men. And if that prayer sends you, don't hesitate to go; if that means your son or daughter, or all of your ehildren, don't hesitate to let them go. I have been faec to face with these eonditions in India on whieh Sir Andrew Fraser has been giving us so much information, having spcnt ten years there. During that period we had five ehildren born to us. Our highest ambition for every one of these children —not one of them, but all of them—is that when they eome to maturity, the highest ambition of their lives may be to go to the darkest place on earth they ean find, therc to dispel the darkness in behalf of Jesus Christ. I hope that literally hundreds of the families represented by commissioncrs on this floor are going to

have the unspeakable honor and privilege of sharing in actually putting reeruits out into the unoeeupied fields.

And not only study and prayer are needed, but going. Some of us must begin to go right away. You and I eannot with any consisteney ask the Chureh to go into all the world and preaeh the Gospel to every ereature, unless you and I go to the men we ean reach. How many of us will go to someone who has not yet found Christ and try to lead him to the Saviour? We have men in our offiees, we have neighbors on our streets, we have men assoeiated with us in business, there are men all around that we ean win, and that is our task. Let us put into this word "Go" all that Christ meant when He said, "Go." While it means to reaeh the last man in the world, it also means to reach the first man in the world. And we must be superfieial hypoerites if we appeal to the Chureh to give the Gospel to the world, and do not try to give the Gospel personally to the men we ean reaeh. There is now the greatest opportunity for it in Toronto and all over Canada that there has ever been. Men on the street, outside the Churehes, are asking, "What does this mean? Four thousand men gathered from all over Canada to eonsider the value of Jesus Christ to the world!" There never was sueh an opportunity for personal work in Canada as there is now. Many are asking whether, after all, Jesus Christ is worth going to all this trouble about. And you ean very well tell them that unless Jesus Christ is worth sending to the last man in the world He is not worth loving and keeping for ourselves. You ean persuade some of these men to join with you in the greatest enterprise of our generation and of all generations—the enterprise of making Christ known to every man who needs Him.

And last of all, there is the great work of sending. Some of us, instead of sending a few eents a week, are going to send dollars and tens of dollars and hundreds of dollars and thousands of dollars. I hope we are going to have gifts of $10,000, $25,000, $50,000 and $100,000, from men who ean afford to do it, as well as smaller gifts from everyone. We do not want a few millionaires to finanee this whole programme. We want them to give aeeording to their ability, but we want to enlist every man and woman and child in the eountry in helping in this enterprise. Our motto ought to be, "From every man aeeording to his ability; to every man aeeording to his need."

What is going to be the signifieance of this eonvention to the Dominion of Canada? It ought to save us from the danger of

materialism into which we are drifting. I believe the prosperity which God is sending us all over North America is one of our greatest perils. Many a man is being enslaved by it. I personally know men who, when they were ordinary men were far better Christians than now that they have become rich. All over Western Pennsylvania there is a company of men who have struck oil and got rich in the last few years. Many of those men were giving a tithe of their income when they only had a comparatively small income, but when they had an income of $100,000 a year they thought they could not afford it, and they have gone back in their spiritual life from that day when they began to disobey God. It is an awfully serious thing to have too much prosperity. It may mean the materialization of a nation, and I pray God that Canada may be saved from that awful peril.

And then our Churches are going to be saved. They are going to be saved from the divisions that have dishonored Christ and wasted our spiritual power and efficiency. Who is there who has sat in this Congress during these days and felt the thrill of the power of co-operative Christianity who does not believe that Jesus Christ, through a Church that is given to Him, can win the world? We know He can if we will stand together with each other and together with Him.

What is this Congress to mean to those forty millions of people who constitute your share of the non-Christian world? It is going to mean their evangelization. I have not heard any Canadian enthusiast talk of a larger population in Canada during this generation than 40,000,000. I hope you may have that many; I think you deserve to have them if you can look after them properly; but even if you do have that many you will still have as large a field abroad as that 40,000,000 that may come to Canada during this generation. What a marvellous opportunity of carrying the message of Jesus Christ to 40,000,000 of people who otherwise may not hear that message. But if you are going to realize the programme you adopted last night, and lift the number of your missionaries to 1,600. and lift the gifts to home and foreign missions from this nation to a total of $4,500,000, you need the very finest leadership that this Dominion can give for that campaign. Is not that so? Is there any business in this Dominion which is worthy to be compared with this business of leading this nation out into its share of world conquest? Can anyone mention any other business that is as big and important and constructive in human history

as this? I do not know of any. Is it not worthy of the highest leadership you have in this nation? I believe it is. And as I have been thinking over this Congress, and wondering how this national policy is going to be realized, I believe something new in Canadian history, and possibly in Christian history, needs to be done.

There is one man in this Dominion who exemplifies almost to perfection, it seems to me, the key-note of the Laymen's Missionary Movement; he is almost the walking embodiment of it. I refer to the man who has been providentially thrust into the chairmanship of your National council. Why should we for ever put second or third rate men into the work of building up the Kingdom of God, and leave men like Mr. Rowell away back in the age of the law, when they ought to come up to the Gospel age? I have this proposition to make to you; it has come to me only this afternoon: to ask this company of men, in order that this policy in Canada may be carried out strongly and promptly, to join with me in asking the Chairman of the National council and the Chairman of this Congress under which this National Missionary Policy has been adopted, to make his business an entirely subordinate and secondary thing, and give his time to the leadership of this work, at your expense, until this policy is realized. I have heard Mr. Rowell from one end of this country to the other say that this is the biggest business in the world; that this constitutes the higher politics. He has already made great sacrifices for the work. But I believe we need the illustration, not only in Canada but in the United States and in Great Britain and everywhere, of men in business giving up subordinate business to go into the biggest business in the world, and thus illustrate and enforce the fact that this business is the greatest and the most commanding and the most worthy, and that it should have the best which any nation has to offer.

What is going to be the significance of this Congress in the United States? In view of the great success of your work, we have already decided, with the endorsement and co-operation of all the foreign mission boards in the United States, to conduct a National Missionary Campaign next winter. The President of the United States has promised to give the influence of his position and personality to the launching of this national effort.

More than sixty business men went out into the mission fields and investigated for themselves the conditions. One of them is reported to have left a quarter of a million dollars on his trail yonder in Corea, and Japan, and China, and India. Many of those

sixty men are willing to give up a large portion of next winter in going from one city to another at their own expense to present this appeal to their fellowmen. We want just as many of you Canadians as can be spared to come over and help us. There is no reason why you men from Toronto should not come over to Buffalo, and Cleveland, and Detroit, and Chicago. There is no reason why you men from Winnipeg should not run down to Minneapolis and Duluth to co-operate with us. There is no reason why you men from Victoria and Vancouver should not drop down into Seattle, and Tacoma, and Spokane, and Portland, where they are making money by the hundred thousand, and help those men to get rid of some of it for their own good. We want not only inter-denominational co-operation; we want international co-operation in this matter. The United States has already begun to frame up her National Missionary Policy. We expect to hold Men's Conventions in fifty or more of the largest cities of the United States next winter, having hundreds of men actively engaged for a part or all of the winter in active campaign work; and at the close we expect to culminate in a great National Missionary Congress at Chicago with, perhaps, five or six thousand commissioners present. Our National Missionary Policy will then be outlined, and we must enter upon the discharge of it. Already ten or more different denominations have taken definite official action indicating their share of responsibility in this matter, and those different Churches have accepted a total of 517,000,000 of people that they expect to evangelize in this generation. Added to the 40,000,0000 which you have accepted here as your share, it means 557,000,000; and there are several large denominations in the United States that have not yet taken action. So that I am sure the figures are conservative which we used all over Canada in the recent campaign—that North America's share of world conquest is at least 600,000,000 of the non-Christian world. I believe that inside of twelve months we shall have official action in the United States committing us with you to at least that share of the responsibility for world conquest. And I am sure that every American in this audience—and there have been a large number of us here—would pledge every pound of energy we have, and every dollar of treasure we possess, to help realize in the United States the same kind of splendid National Missionary Policy of which you have given us such an inspiring illustration here.

And that is not all. The other greatest single factor in this whole enterprise is the British Empire. It is a very striking thing

that Great Britain, Canada and the United States put together are now contributing more than 85 per cent. of all that is being given for the evangelization of the world. What does that imply? It is perfectly clear that if the world is evangelized in this generation these nations must take the lead in that work and carry practically nine-tenths of the responsibility. Is God preparing the British Empire along with the North American continent for this undertaking? I believe He is. Six of us went over to Great Britain two summers ago to plant the Laymen's Missionary Movement there, at the invitation of the leaders of the mission forces in Great Britain. There is now a National council in Scotland doing splendid work. They appointed Sir Andrew Fraser a member of their Executive Committee just before he came over. There is an English National Committee, but it is waiting for a leader, somebody definitely raised up for leadership in this matter. There is a South African Laymen's Missionary Movement. But there is still another part of the British Empire heard from here. I hold in my hand a cablegram from Melbourne—an invitation from all the Churches of Australia for a deputation to go from this movement in North America to help them launch the movement there, and adding, "Acts 16, 9—Come over into Macedonia and help us." The International Committee of this movement spent an hour or more yesterday in very serious consultation about how to meet this need. In view of the national campaign in the United States which has already been decided upon, it is made impossible for me to be a member of this deputation, and we have been casting around in our minds to see what to do. We were just about to send back a cablegram to Australia to-morrow morning saying it is impossible. But I hope it may not be necessary to say that it is impossible. Within the last two hours there has come to me a possible solution of the problem. I believe we ought to ask the honored guest of this Congress to accompany the Chairman of your movement, together with Mr. McBee who spoke this afternoon, to go as our deputation to Australia to bring them into line. Sir Andrew Fraser has been serving the British Crown in India for thirty-seven years. He has retired now. He has the best of his life still ahead of him. And the best platform in the world is that of the Laymen's Missionary Movement, for the winning of the world to Jesus Christ. Sir Andrew Fraser is the Chairman of the Committee on Co-operation and Christian Unity of the Great World Conference to meet in Edinburgh in June, 1910. Mr. McBee is the vice-chairman of that

committee. The two Churches that are drawing together and considering organic union in Australia are the Anglican Church, to which Mr. McBee belongs, and the Presbyterian Church, of which Sir Andrew Fraser is the moderator in India. I believe that if these two men go out to Australia representing this great Congress and this great movement they might not only plant this movement all over Australia and New Zealand this next summer, but might come back to the World Conference in Edinburgh with a practical illustration of the possibilities of Church unity such as the world has not witnessed in modern centuries. I hold in my hand a letter which I received on this platform yesterday. It has a very interesting suggestion or two in it. "We have been hunting many months for a secretary for the movement"—this is from a member of the English National Committee of the Laymen's Missionary Movement—"but no one has yet appeared. My suggestion at the committee meeting was that we should ask Sir Andrew Fraser to be secretary. Please do all you can to set Sir Andrew Fraser on fire with the possibilities of the Laymen's Missionary Movement." I believe, Sir Andrew Fraser, that you are God's man for this opportunity. I believe that if Sir Andrew Fraser would give the crowning years of his splendid life as the representative of the British Empire, to this forward movement for the conquest of the world, he could link up Great Britain, and South Africa, and Australia with Canada and the United States in a concerted movement for the winning of the world for Jesus Christ. Greater things are going to happen in the next five years than any one in this company can dream. These seem to be the lines of providential advance.

The opportunity for world-influence in extending Christ's Kingdom is, without any comparison, the greatest opportunity that can ever come to any Christian man in this life. Being the greatest opportunity, it constitutes the greatest challenge that can ever come to a man to give his best to Jesus Christ for the highest and widest influence in human society. It properly makes upon men the highest possible demands for service and sacrifice and loyalty and devotion. And from experience and observation I am persuaded that it satisfies absolutely the highest aspirations and ambitions of the human soul. I have been for twenty years giving my life primarily to the accomplishment of this purpose. I would not change places to-day, in the opportunities of this position, with any man on earth. I believe that we have the platform that is finally to unite Christendom in the greatest work of all world

history. You can have a place on this platform, for God is no respecter of persons. He is as willing to use you as any other man in the world to help him share in the final conquest and the final victory.

With just a word about the marvellous success which has crowned the Church's missionary efforts thus far, I must close. But I want you to have this note of victory to pass on to your congregations all over this Dominion. It took the whole Church of Christ a hundred years to gain the first million converts. We crossed the million line in 1896. It took us only twelve years to win the second million. We crossed that line last year. And at the present rate of increase it will only take us six years to win the third million; for last year we won, out of non-Christian lands, 165,000 communicant Church members. Do you know how many that is? Well, that is as many as there are in this audience gathered since last Sunday night. We could fill Massey Hall to the last seat every Sunday night this year with the converts gained in the preceding seven days. Is that failure? That is the kind of failure we need in Toronto, and Winnipeg, and Montreal, and Vancouver, and Halifax. And we shall win at home as we undertake to win everywhere.

> Fear not, we cannot fail;
> The vision will prevail.
> Truth is the oath of God,
> And sure and fast, through death and hell
> Holds onward to the last.

Jesus Christ is going to win in this campaign. The only question is whether you and I are going to be crowned victors with Him when the dominion of the nations is laid down at His feet.

THE CHAIRMAN: Sir Andrew Fraser, before you came this evening, Mr. Moore, on behalf of the executive committee, and on behalf of the members of this Congress, expressed the very deep debt we owe to you for your visit to us; and he expressed the thought which we all feel, that we will be better, truer, nobler men, will do our work better at home and help to do our duty better abroad, because of the instruction and help you have brought to us. The Congress would like to convey that to you.

SIR ANDREW FRASER.

Mr. Chairman, Ladies and Gentlemen,—I am very sorry that I was unable to be present at the beginning of this meeting. I had another engagement elsewhere, another address to deliver. Since I came I have felt very strongly the vigor of the appeal made to me by Mr. Campbell White. Mr. Campbell White has been setting us apart for work in connection with this movement in a very handsome way. I don't know, of course, what our Chairman thinks about the matter, but I certainly know this with regard to another matter, that if I were to be associated with the Chairman and Mr. McBee in work I should feel greatly delighted. Mr. Campbell White has said that he would not exchange his experience and his work for any other man's. I think, with all reverence, that we are entitled to believe that the Master of us all has placed Mr. Campbell White in the position which he occupies, and that is a perfectly adequate reason for his not wishing to change that position, with its experiences and its work, with any man. I am not prepared, sir, to make any answer to the appeal that was so forcibly made to me in the presence of this great assembly, because I do not yet know whether there is anything in it of the Master's voice. I should be glad indeed, I think, I say it earnestly, I should be glad indeed if the Master would point out to me any work that He wants me to do. It is not long now that I shall have to serve Him on the earth, and I shall be glad to do anything that He, Who died for me on Calvary, wants of me. But I must know what His will is first. Mr. Chairman, I am saying good-bye. I have heard from you the kind things that were said of me in my absence. I should like to believe something of those things, and I do, because when I was asked to come out here, as far as my faith enabled me I consulted the Master about it, and He seemed to will it. If so, there was some blessing

that He meant to give me or you or both of us. I feel that I have received a blessing. I thank Him that He has told me, through you, that you feel that you have received a blessing also. I shall go back to Scotland to the executive committee and tell them what I have seen. I am also to go back, if the Lord will, to England and to meet the Laymen's Missionary Movement in Liverpool and in London, and I shall tell them also something of what I have seen, and I hope that the report that I shall be able to take to them may be a source of inspiration and of strength. I leave you now, feeling as it were that I should like to recall all that I have said on behalf of India and the mission field to your mind. I would like just to say it again with a parting voice before I go. I shall just say it in two stories, if I may tell them. One is an old Indian story of very early in my career. I went to see a temple situated on the top of a hill overlooking the fair river Narbudda near Barragota by the station of Jubbulpore. On that hill there was built a beautiful temple with many shrines, and the old priest that lived there had got acquainted with me in respect to some revenue matters connected with his village, and he told me to come and see his temple and he would show me over. They were very willing in those old days to receive you in their temples and to show you kindliness and courtesy, and I went round with him and he showed me god after god in the various shrines, and then he brought me to the great image of the temple—the image of a black bull with two people riding on it, a man and a woman. It was a very beautifully executed image, and I said to him, "Does this come from Jaipur, where they make all the best marble work?" He said, "Oh, no, don't you know the story of this image?" I said I did not know, and he told me the story. Let me tell it to you. Long ago, before this temple was on this hill, there lived in a cave on the top of the hill a holy man, wise and holy, so wise that all people came to see him and consult him about their affairs, from all parts of the neighborhood and from places far distant; so holy that they called him a saint, and the gods—the great Shiva and his wife Parvati—determined that they would come and visit him, and so they said, "We will go riding in human form on our black bull down to the cave where this wise and holy man lives, and we will see him." And so they came, and he in his wisdom and sanctity knew them for gods, even in their human form, and he thought in his heart, Oh, what a blessing it will be for my country if the gods will always live here amongst my people! And so he went to them and he said, "Will

you, whom I know to be great, not permit me to offer you an offering of flowers?" They said, "Yes, we will permit you to make the offering." He said, "And you will wait here till I go and bring the fruit and the flowers?" "Yes, we will wait here." Do you see that deep, dark pool down in the river? Straight from his cave went the holy man, down to that dark pool, and he threw himself in, and gave his life so that he might never be compelled to return, and that the gods would be bound by their promise to live amongst his people for ever. The gods, when they found that the wise and holy man did not return, said one to another, "We must go back to our heaven, but we will leave here on this spot this sacred bull which we have ridden, and these human forms which we have inhabited; we will leave these here forever as a testimony to our interest in the place, and that blessing may rest upon the country-side." And so they left this image here forever in black marble. I said to the old man then, "That is a very beautiful story. I know a better story than that. I know the story not of gods deceived into leaving an image behind them, but of God giving His own Son in human form that He might die for men, so that God the Lord might live among us and tabernacle with us and be our God, and that we might be His people." Oh, my friends, do you hear the cry of this story? Do you see what is means—the people of India longing for a Saviour? That is what I feel strongly, that there is in the hearts of the Indian people, that there is in the hearts of those people away in the East—not India only, but in other countries—a longing for a Saviour, and that Saviour is Jesus Christ. Will you hear this cry, and will you do what you can to help them to the Saviour? And now one other Eastern story and I have done. It is one that I am constantly telling in connection with mission work, and yet people never seem to be weary of hearing it, though they have read it so often and know it so well. It is the story of the Lord Jesus Who had passed through the grave and had risen from the dead and was walking with His disciples until He came over against Bethany, where He had raised Lazarus from the dead, and where He had lived in love in that gentle family. As He stood there with them the disciples saw that something great was going to happen, and they said, "Dost thou at this time restore the Kingdom unto Israel?" And Jesus said, "It is not for you to know the times or the seasons which the Father hath kept in His own authority: but ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses in Jerusalem and in

Judea and in Samaria and unto the uttermost parts of the earth." It was as though He said, "I can't tell you when the dominion will be Mine, when the Kingdom will be laid hold of for Me, but I do tell you this, that He who has promised Me the heathen for Mine inheritance and the uttermost parts of the earth for My possession has determined to give you the Holy Spirit and the power, that you may be My witnesses, that you may be My soldiers to win for Me this Kingdom to the uttermost ends of the earth. It is you on whom this responsibility is laid. It is you whom I call to this high privilege." And as He said these words He was parted from them, and a cloud received Him out of their sight. That is the last story that I want to give you. I want you to keep that story before your minds and hearts all your lives. Think of it. Think of the Lord Jesus looking forward to the Kingdom. Think of the day when He will come and will be admired in the saints; Jesus Christ the Son of God admired in poor souls like you and me. He will be admired in the saints when we shall all be made like Him. Think of Jesus on the throne, surrounded by the great multitude that no man can number, of all nations and peoples and kindreds and tongues. Think of Jesus as He died having that hope before Him. For that hope He endured the Cross and He despised the shame. Think of Jesus handing over to you, for whom He had died, the privilege and the responsibility of winning the realization of that hope for Him. The Lord direct our hearts into the love of God, and into the patience of Christ. I am bidding you good-bye. God knows when we shall meet again, if ever on the earth. But there will come a time when we will gather around the Lord Jesus, Who has laid hold of our hearts; we will gather round Him then without any thought of sin, with nothing but pure love and loyalty in our hearts, knowing Him fully, seeing Him clearly. What does He say to us? And how will we look on His dear face? Let us gather round Christ for good. Let us never separate from Him. Let us hold to Him as the Holy Spirit gives us faith, until He come.

TO OBEY IS BETTER THAN SACRIFICE.

REV. JOHN MacNEILL, TORONTO.

Mr. Chairman and my Christian friends,—I am sure we all realize in these closing moments that we have come to the real business of this great Congress. For the past five days by voice and by vision, by facts and by figures, by the information of His messengers and by the inspiration of His Spirit, the imperial call of Christ has summoned every commissioner to do his duty. And now the question we face in this last moment is this: Are we going to obey the command of our Lord? This is God's world; it is our business to make Him the world's God. The plans are all laid; the facts are all in; the policy is approved; the stakes are in the field; the work is assigned; the machinery is all ready; and now, men, we have to settle the one question that will determine the value of everything we have seen and heard and said and done, and it is this: Shall we or shall we not in this hour, and for all the future fling down our manhood in complete surrender at the feet of Jesus Christ, and then rise in His name and hasten away to fulfil His royal behest? "To obey is better than sacrifice"; that is the heart-searching and the well-chosen motto for this session. You know where we get that. Ten centuries before Jesus that word was spoken by a prophet to a king. It was with this sentence that Samuel blistered the rebellious pride of Saul when Saul offered his cattle instead of his obedience, and preferred his sheep instead of his allegiance to God. I think that we shall have to finish this sentence before we see how deeply it strikes at the very question of this moment. "To obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is witchcraft, and stubbornness is idolatry and iniquity." You see what that may mean for us. It means that in the great realm of religion the obedience of a man's heart is far above the empty ritual of his hand. It means that also in the realm of religion disobedience is put down in the same category with witchcraft, superstition, idolatry and iniquity. You see what all this may mean, and where we may stand in the light of it. Men, if we are disobedient to Christ, according to this word it means that we are down on a level with the very pagan whom for five days we have been planning to redeem. The uniformed soldier, without

obedienee is a rebel; the nniformed sailor without obedience is a mutineer; and the uniformed Christian, if we believe His word, without obedience to Christ is classified with the heathen "bowing down to wood and stone." Lift up your great motto of to-night and carry it from the Old Testament into the blaze of the New Testament, and it ehanges only that it might beeome more imperative than ever. The genius of Christianity is obedienee to Christ. If Christianity does not mean that, it means absolutely nothing. Wherever the imperative of other religions may be, this we know—that the imperative of our religion is in Jesus Christ the Lord. The long debate is over. The final authority for a Christian man is not in the Church, nor in the Creed, nor in the human judgment; the final authority for a Christian man is in the eommand and the word of Jesus Christ His Lord. He is the On from Whose eommand, for a Christian man, there is absolutely r appeal.

We are not eoneerned to-night espeeially with the imperati of any other faith. We do well if we will take heed to the imper tive of our own faith, whieh implies our surrender, absolute a uneonditional, to the eommands of the Saviour. We have be saying a good deal in these days about the other religions of t world. We have heard that the genius of Islam is a surrender fate; that Shintoism lingers with despair at the aneestral grav that the best that Buddhism is able to promise is a soulless Nirvan that Hinduism promises something for the next Inearnation, a that the highest message of Confueianism is the pitiless lesson o experienee. Whatever the genius of those religions may be, w believe that the best they have is inadequate for the hearts of men. And we believe more than that; we believe (and we have felt the sweeping, divine logie of it in the past few days), that when the genius of Christianity shall be enthroned in the millions of th hearts that are at home, then the genius of the non-Christian rel gions will be dethroned from the millions of the hearts that are abroad.

I am sure that in this hour and before this audienee there is n need that I should attempt to justify the right of Christ to domina the life of every Christian man. Our very name implies that. we are Christians we are Christ's men. Even His unique sonality and work have inherently and implieitly established elaim upon humanity. Mr. P. Carnegie Simpson, in that great l of his, "The Faet of Christ," has reminded us that, "The

of Jesus is not only a fact of history; it is a fact of conscience. He interrogates the soul; He arrests and arraigns our moral being. You study Aristotle and you are intellectually edified. You study Jesus and you are spiritually disturbed." Men, there is no possibility for us to escape the claims that Christ has upon us if we call ourselves by His name. When we believed we believed not upon Jesus Christ alone, but, as the Scripture almost invariably says, we believed on the Lord Jesus Christ. By His creative power that gave us life in the beginning, by His peerless character that has furnished us with an ideal, by His mighty Cross that has saved us, by His matchless leadership that inspires us, by His deathless love that flames and cleanses us, He has fixed His hold upon every man. Because you are men who have been saved and forgiven by His grace, because you are men who have been plucked like brands out of the burning, because you are men who have in your hearts the quenchless hope of His Gospel, because you are men whose highest destiny has been secured by the Son of God, because you are not your own, but bought with a price, therefore He has the right to claim that we shall glorify Christ in our bodies and in our spirits which are His.

> This hath He done, and shall we not adore Him?
> This shall He do, and can we still despair?
> Come, let us quickly fling ourselves before Him,
> Cast at His feet the burden of our care.

During these days, though I have not been privileged to attend all these meetings, it seems to me there have been three great facts stored home upon the minds of commissioners that have gathered here. For one thing, we have been calculating the resources and the responsibilities of the Christian *manhood* of Canada. Again, we have been trying to measure the boundless opportunity and measureless need of heathendom, and there we have discovered our *mission*. And between heathendom on the one hand and our manhood on the other we have been trying to discover the *method*—how this life shall touch that death, and how the light here shall penetrate the darkness yonder. Our manhood, our mission, our method; and in every one of them the authority of Jesus Christ must be absolutely supreme.

Men, I should like to say to you first of all, that in our *manhood*, as and the voice of Jesus must have absolute authority. I hope that we shall have wisdom enough to begin at the very beginning.

You know that down at the very bottom of it all, the problem of missions is the problem of character. As one old scholar rather quaintly says, "The great verbs of life are to be and to do; the others are barely worth the conjugating." But being will always come before doing. What you do will depend on what you are, and what you are will depend upon your personal relationship to the Lordship and the Kingship of Jesus. In the realm of our manhood let us not forget that Christ is the great example, and more than that, that He is the commanding One in obedience to whose will, if we ever do it at all, we shall climb to the measure of the stature of the fulness that is in Christ. I am told that in the hoary days of the past those heathen of whom we have been speaking these past few days had a pathetic fancy that the true pronunciation of Jehovah's name had been lost to the world, and he who would find it would gain the secrets of nature and rule the hearts of men. Jesus Christ has changed their fancy into an actual fact. He came bearing the eternal name of God, and He has pronounced it among men with the true accent, the accent of His filial obedience.

I know of a land that is sunk in shame,
Of hearts that faint and tire,
And I know of a name, a name, a name,
Can set this land on fire.
Its sound is a brand, its letters flame,
And I know a name, a name, a name,
Will set this land on fire.

And as Jesus pronounced that name of the Father with true obedience, and showed us what God was, He has commanded us to-day, and for the future to pronounce His name with that obedience that shall teach men what He is in the presence of the world's great need. I wish you to remember that the call that comes to-night from Christ comes to every man in this great gathering. We are in danger of thinking that the man who is down lowly in the Kingdom has not the same necessity to yield himself to Christ as the man who is charged with the great affairs in the Kingdom of God. He needs His captains, but He needs you, who are the privates of the ranks. Thank God He has never left His Church without leaders, and I believe He will not to-day leave those leaders without a great army of obedient followers that are prepared to fulfil the will of God. Every man must yield to Him. In the great missionary enterprise of the world, I believe it is time that Browning's prayer was answered when he said:—

"Make no more giants, God,
But elevate the race at once."

That is what we need. Let us keep this thing clear and keep our minds steady. The call that comes is the call, first of all, for the man himself. Will you not leave out of your mind just for a little while all thought of money, gifts, possessions, and the children whom you are willing perhaps to send, to thrust into the field. We are talking to-night not about them; we are talking first of all about you. Jesus will not talk to any man about chattels until He has first of all talked to that man about character. There was an old saint who once said in his own very striking way, "It is a hard thing for a man to keep his pronouns from getting mixed." Jesus kept his pronouns straight, and this is how He did it, "For their sakes I sanctify *Myself*." It is you first, men, and then yours. If He ever gets you, He will get yours. We can well afford to yield to Him both our life and our fortune. He is a wise administrator. Jesus will never stand in the debt of any man. Why, He once took five loaves and two small fishes from a barefoot boy on the hills of Galilee, but He gave him back twelve basketsful of fragments, and that was after He had fed five thousand people. He borrowed Peter's old fishing boat and pushed it out a little from the land, and it was His pulpit while He preached to the people; but He gave it back to him loaded down to the very gunwales with a multitude of fishes that His own miraculous hand had drawn. He claimed the life of Robert Morrison more than a hundred years ago and planted it in China. He has multiplied the life of Robert Morrison by thousands and tens of thousands in the converts of China. He demanded the life of William Carey more than a hundred years ago, and put it into India, and He has multiplied Carey's life by the thousands and tens of thousands in the converts that are in India. He has multiplied Judson's life; He has multiplied Moffatt's; He has multiplied Chalmers; He will multiply yours ten thousandfold. But only on one condition—that that life is yielded to Him in a complete and absolute surrender. This is the arithmetic of God's great grace: "There is no man who shall forsake houses and lands, and father and mother, wife and children, and friends for My sake and the Gospel, but he shall have a hundredfold in this life, and in the world to come everlasting life." In our manhood He must rule; manhood in its will, manhood in its intellect, manhood in its great grasp of things, manhood in its business acumen, manhood in its powers, manhood in its possessions, in all its relationships

with life. He needs men; "This time demands great minds, strong hearts, true faith and ready hands"; and He can never get those men, and those men are not made, except in obedience to the supreme will of the Lord Jesus Christ. Oh, my brothers, it is not for me to-night, who am less than the very least of any one of you, to put to you questions that make my own heart tremble as I put them to myself; but it is perhaps given to us to stand here together, you and I, and put these questions to ourselves, and with them search the depth of our own hearts—will we, and are we ready as Christ's men to renounce every known sin which His spirit and His Word have condemned? Are we prepared to order all our life and our business with the one great and ambitious thought of His glory? Are we prepared to-night to give to Him life, gifts, houses, lands, children, only if He will account us worthy to take any one of them for the spread of His great cause in the world? That is the question that we first must settle before we shall go one step further.

In the realm of our mission, Jesus is to be supreme. We must accept the verdict of Christ so far as the necessity of this great work is concerned. The necessity of Christian missions may be an open question to an unbeliever, but it is forever a closed question to any man who has called himself by the name of the Lord Jesus Christ. You may fail to see the great philanthropic and social and educational work that is being done by the missionaries in foreign lands; you may not be willing even to admit the inadequacy of the non-Christian religions; but here we have come to this: Christ has commanded this thing to be done, and that is the beginning and the end of it all. He was the One who demanded the displacement of those non-Christian faiths. If this great missionary enterprise is a mistake, then the mistake is not ours at all, it is the mistake of Jesus Christ. If this vast expenditure of these millions of dollars, of these thousands of lives is a useless waste, then it is a waste that must lie with reproach on Him who, on this assumption, gave His life, a useless waste, upon Calvary's Cross. I want to recall to your minds to-night, in connection with all that, the great word that was very often upon the lips of Jesus regarding His own mission. He said, "I *must* be about My Father's business. I *must* preach in other cities. The Son of Man *must* be lifted up. Other sheep I have that are not of this fold; them also I *must* bring." And over against the "must" of Jesus there is the "ought" of men. "Ye *ought* to obey God rather than men. Ye *ought* to love one another. Ye *ought* to wash one another's feet. Ye who are

strong *ought* to bear the infirmities of the weak." Every Christian man lives forever under the shadow of the eternal "ought," and from that there is no appeal. It is not ours to reason why, not ours to make reply; it is ours to do and die, and in the doing and the dying to do the will of our Lord Jesus Christ. I hope that there shall dawn upon us all this great thought also, that in the realm of our mission we must accept the authority of Jesus for its extent and our activity in it. We are going forward in our great work, but it is a work that has been outlined by Himself, and has the imperative of His great Cross behind it all. We must write again a new version of the fourth chapter of the Gospel by Luke. You know what that is. It is the story of His own great mission among humanity. You know that on that day He went into the Synagogue at Nazareth and they gave Him the Scriptures to read, and He turned the scroll and found the passage that was written of Himself. "The spirit of the Lord God is upon Me, because He hath anointed Me to serve humanity." Oh, Christian men of Canada, down on your knees before Him; put the crown of your manhood upon the head of Jesus, and He will write a new chapter in the history of His Kingdom. Through you He will serve the men of this generation. Through you He will serve the outcast of India; through you He will serve the lepers of Bengal; through you He will serve the widows of Hinduism; through you He will serve the Hottentots of Africa; through you He will serve the savages wherever they may be found. And He will do it through any man who is willing to say to Him, looking calmly and levelly into His eyes, "Let the spirit of the Lord God be upon me, to anoint me to serve humanity in the name of Jesus Christ."

I was saying something to you a little while ago about our consecrated manhood. Our consecrated manhood will become stale and putrid if we make it an end in itself. Consecrated manhood must be released in love, in service, in action. Our manhood is strength; our mission is the strength of manhood going to do its work. Our manhood is life; our mission is the life of manhood going out to bear the burdens of the weak. Our manhood is a great and glorious personality; our mission is the personality of manhood ranging the whole wide world to fulfil the will of Jesus Christ. He has commanded us to go, and to go to the last man. Someone has said that upon the lips of Jesus oftentimes there were three words that marked the lowest classes of humanity—it was the last man, and the least man, and the lost man. If that defined

the work of Christ it defines the work of your life and mine as well. How can a man go into the world and preach the Gospel? Mr. Campbell White to-night referred to that thought and pressed it home upon our hearts—we can go. Jesus never would have commanded us to go if it were not possible for us to do so. There are some of us who will have to go in person and put our life in the foreign field. There will be some who will, in the Providence of God, have to stay here; and still they can go in a very real sense. A man can go in a sympathy that he pours out on the lost world. A man can go in a great yearning desire that men shall be saved. A man can go in the money by which he sends his own personality and sends his own ministry. A man can go—and this is the thing I want you to realize—by touching the need that is right at his own door. When you relieve humanity anywhere you relieve humanity everywhere. It is just as Lowell once said:—

When a deed is done for freedom,
Through the broad earth's aching breast
Runs a thrill of joy prophetic,
Trembling on from east to west,
And the slave, where'er he cowers,
Feels the soul within him climb
To the awful verge of manhood,
As the energy sublime
On a century bursts full blossom
On the thorny stem of time.

In the realm of our method, the law and the will of Jesus, again, must be supreme. Any man who will follow the message of Christ and the life of Christ will find himself committed to the Cross of Christ. It was by the Cross that Jesus won the world. We have been often reminded that He organized no army, that He wrote no book, that He obtained no political power. He simply went out and died for men, and in His death He is winning the world unto His own feet. That is the spirit that must enter into your life and mine. If our long history has proved anything it has proved this, that the crucified Christ can do nothing without a crucified Church. "We cease to bless when we cease to bleed." The broken heart of Christ must have the broken hearts of men through which he will pour His evangel out upon humanity. There is no escape for it. If we are to do His work and to do it in His way we must do it by the Cross, even as He gave Himself in sacrifice for the sin of the whole world. You know how that filled the spirit of the Apostle Paul. He said, "I fill up that which is

behind of the sufferings." You know how it filled his heart again when he said, "Let no man trouble me, for I bear branded in my body the marks of the Lord Jesus." As Paul looks out on the great host of men that he longs to win, this is his spirit as F. W. H. Myers puts it:—

"Then with a rush the intolerable craving
Shivers throughout me like a trumpet-call,
Oh, to save these, to perish for their saving,
Die for their death, be offered for them all."

Men, if we are committed to the mission of Christ we are committed also the Cross of Christ, and there is no possible means by which we can ever draw back from it.

He hath sounded forth the trumpet that shall never call retreat,
He is sifting out the hearts of men before His Judgment Seat,
Oh, be swift, my soul, to meet Him, be beautiful, my feet,
For God is marching on.

Yes, He is sifting out the hearts of men before the Judgment Seat of His own great mission and personality to-night, and He wants to know whether you and I are prepared to obey His call, to take up His Cross and to follow Him; though that Cross may smite us in our social life, though that Cross may smite us in our political life, though that Cross may put down into the dust our hard and stubborn will and our lofty pride that we have lifted up against the great thought and spirit of our Lord Jesus Christ. Are we prepared for that? If not, then all we have said is only empty boasting, and all we have heard will only heap up upon our heads the judgment and the shame that shall rest upon us when He shall call us to give an account of the deeds done in the body whether they be good or whether they be evil. Men,

There's a work of God half done,
There's the Kingdom of His Son,
There's the triumph just begun,
Put it through!

To you the task is given,
By you the bolt is driven,
By the very God of heaven,
Put it through!

Will we do that? If we do, we shall in His Name win the world; and if we do we shall meet Him with the joy and the gladness of those to whom He shall say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

CHAIRMAN ROWELL: The reference made by Mr. White to the Chairman possibly calls for a word or two from me. I certainly would esteem it a great honor and a privilege to form one of a deputation to launch this movement in Australia, associated with two so illustrious men as Sir Andrew Fraser and Mr. McBee. But I would not be displaying the prudence of a business man, if I were to attempt to give an answer to this proposition to-night.

In reference to the other and large question suggested by Mr. White, it came with as much surprise to me as it did to you, and I can only answer in much the same way as Sir Andrew Fraser answered the reference to him. I have my chosen profession. It has been one of the privileges for which I am most grateful, that I have been permitted to take some part in this great Laymen's Missionary Movement in Canada. Health and strength permitting, I hope to continue associated with it; but it would not be fair for me to permit this Congress to close under the impression that I could hold out any hope that my association with the movement should be in any different relation from that which it has been in the past. I can only express my very great appreciation of the references Mr. White has made; I can only express my very great gratitude to you for the manner in which you received those references.

I want, in closing, to express to the members of the Congress my appreciation of the help and assistance you have given me as Chairman in carrying on the work of this Congress. The work has been easy and the burden has been light, because of your hearty and sympathetic co-operation with the Chair throughout the whole of the sessions of the Congress. And now let us draw this memorable gathering to a close by invoking the divine blessing upon the proceedings of the past five days, upon the men here gathered together, upon the homes and districts they represent, and upon the great mission fields to which we have had our attention directed. I will ask the Rev. Dr. R. P. Mackay, Secretary of Foreign Missions of the Presbyterian Church, to bring this Congress to a close in prayer.

REPORTS OF COMMITTEES

REPORT OF THE COMMITTEE ON STATISTICS.

In view of the different methods of administration adopted by the churches it has been difficult to obtain accurate statistical information covering the work of the various communions for the whole Dominion. The terms used by the several denominations in describing their various funds do not carry exactly the same meaning in all cases, and while every effort has been made to secure, not only accuracy, but identity of description, this has not been found entirely possible. This, therefore, should be kept in view in reading the schedule on the following page.

"Foreign Missions" in all cases means only mission work carried on outside of Canada. "Home Missions" in all cases includes work among the Indians and Asiatic foreigners in Canada, in addition to the work usually called "Home Mission Work."

It has not been found possible to obtain full information relative to the membership, contributions, etc., of all the smaller communions, and only comparatively accurate information concerning the contributions and missionaries of the various inter-denominational missionary organizations is possible. Your Committee, therefore, deems it expedient to submit simply the general result of its investigation with reference to the smaller communions and the various inter-denominational organizations which is as follows:

The following churches and inter-denominational or non-denominational missionary organizations received in contributions to foreign mission work during the year 1908, according to the reports furnished your Committee, $137,017.50; and the number of missionaries representing these churches and organizations in the foreign field, so far as reported is one hundred and thirty-nine:

The Friends' Church (year ending July 1, 1908).
The Disciples of Christ.
Reformed Episcopal Church.
The Christian Workers.
The Salvation Army.
Young Men's Christian Association of Canada.
Young Women's Christian Association of Canada.
Evangelical Association.
China Inland Mission.
Christian Missionary Alliance.
Regions Beyond Missionary Union.
Sudan Interior Mission.
South African General Mission.
Mission to Lepers in India and East.
Gwalior Presbyterian Mission.
Zenana Bible & Medical Mission.
The McAll Mission (year ending March 1, 1909).

A number of the organizations or societies above-mentioned have not reported the number of missionaries supported by them. The contributions made by them are administered as part of a general foreign mission fund at the headquarters of the organization or society, and they are unable, therefore, to state just how many missionaries are supported by the contributions sent from Canada.

Respectfully submitted,

T. BRADSHAW,
Chairman.

Statistics relating to the Membership, Contributions and Missionaries of the Anglican, Baptist, Congregational, Methodist and Presbyterian Churches in Canada, for their last fiscal years for which figures can be obtained.

	Apr. 30, 1908	Oct. 12, 1908	June 30, 1908	June 30, 1908	Feb. 29, 1908	
	Anglican	Baptist	Congregat'al	Methodist	Presbyterian	Totals
1. Communicant Membership	159,775	125,667	11,450	329,157	264,999	891,048
2. Contributions, Home Missions	$ 250,245.95	$ 126,114.00	$ 20,621.85	$ 395,412.00	$ 267,812.00	$ 1,060,205.80
3. Contributions, H.M. per member	1.56½	1.00	1.80	1.20	1.01½	1.19
4. Contributions, Foreign Missions	51,816.05	83,176.00	11,195.10	192,000.00	219,755.00	557,942.15
5. Contributions, F.M. per member	.32	.66	1.00	.58½	.83	.63
6. Contributions, Local Church purposes	1,608,315.00	1,294,325.00	148,109.00	3,356,411.00	2,992,432.00	9,399,592.00
7. Contributions, L.C.P. per member	10.06	10.30	12.93	10.19	11.29	10.55
8. Contributions, Extra Parochial purposes	407,624.00	111,837.00	20,248.48	776,963.00	139,750.00	1,456,422.48
9. Contributions, E.P.P., per member	2.55	.89	1.77	2.36	.52½	1.63
10. Total Contributions	2,318,001.00	1,615,452.00	200,174.43	4,720,786.00	3,619,749.00	12,474,162.43
11. Total Contributions per member	14.50	12.85	17.50	14.34	13.66	14.00
12. No. of Male Foreign Missionaries	26	24	2	52	63	167
13. No. of Wives, Foreign Missionaries	13	21	2	49	58	143
14. No. of Female Foreign Missionaries	17	32	3	35	37	124
15. No. of Home Missionaries	*437	*455	40	*732	*792	*2,456
(Number of missionaries is brought up to date)	* This represents the number of clergy in missionary parishes.	* Including 152 students doing summer work.		* Including 137 students doing summer work.	*Including 243 ordained men. †501 unordained men, 48 women. † Includes students doing summer work.	* Including students doing summer work.

STATEMENT OF TREASURER'S RECEIPTS AND DISBURSEMENTS

IN CONNECTION WITH THE

CANADIAN NATIONAL MISSIONARY CONGRESS

Held at Toronto from March 31st to April 4th, 1909.

RECEIPTS.			DISBURSEMENTS.		
To Registration Fees as follows:—			By Expenses as follows:—		
1541 Commissioners at $3.00	$4,623.00		Office Rent and Light Acct	$ 81.00	
451 Commissioners at 5.00	2,255.00		Telephone Account	23.10	
		$6,878.00	Reporters' and Stenographers' Acc.	338.37	
To Sundry Contributions		116.61	Extra Help Account	363.38	
			Postage Account	658.90	
			Printing Account	904.83	
			Secretary's Salary & Expenses Acc.	1,255.00	
			Massey Hall Rent Account	500.00	
			Speakers' Travelling Expenses	1,569.00	
			Music Account	373.69	
			Office Equipment Account	108.86	
			Advertising Account	363.58	
			Miscellaneous Disbursements Acc.	275.28	
					$6,814.99
			Balance:—Surplus of Receipts over Expenditure transferred to Canadian Council Special Fund		179.62
		$6,994.61			$6,994.61

(Signed) J. M. McWHINNEY, *Chairman Finance Committee.* (Signed) JOHN MACKAY, *Treasurer.*

AUDITORS' CERTIFICATE.

We have audited the above statement of Receipts and Expenditure and the books and vouchers of the Treasurer, and certify that the foregoing statement is a true and correct account of the Receipts and Expenditure of the Congress.

(Signed) HENRY BARBER & COMPANY, *Auditors, Chartered Accountants.*

TORONTO, 21st May, 1909.

NOTE—Responsibility for the publication of the Congress Report has been assumed by the Canadian Council, and all subscriptions for copies of the said Report have therefore been turned over to Mr. Shenstone, the Treasurer of the Canadian Council, who will account for the same in due course.

(Signed) JOHN MACKAY, Treasurer.

REPORT OF COMMITTEE ON REGISTRATION.

Laymen.

Toronto	452
Ontario (outside Toronto)	1,267
Quebec	117
British Columbia	7
Prince Edward Island	2
Alberta	13
Nova Scotia	24
Saskatchewan	20
New Brunswick	16
Newfoundland	2
Manitoba	46

Clergymen.

Toronto	322
Ontario (outside Toronto)	1,016
Quebec	64
British Columbia	7
Prince Edward Island	1
Alberta	8
Nova Scotia	26
Saskatchewan	11
New Brunswick	13
Manitoba	30

Total Laymen Present	1,966	
Total Clergymen	1,498	
Total Students	284	
Total Delegates from U.S.	47	
Total		3,795
About 500 men attending as substitutes from Toronto and other Ontario cities would bring the grand total up to about	4,295	

Evelyn Macrae,
Chairman.

Honorary Presidents of Congress

HIS EXCELLENCY EARL GREY
Governor-General of Canada

MOST REV. S. P. MATHESON, D.D., LL.D.
Archbishop of Rupert's Land.

REV. A. CARMAN, D.D.
General Superintendent Methodist Church

REV. F. B. DUVAL, D.D.
Moderator General Assembly Presbyterian Church

CH'LLR. C. C. JONES, LL.D.
President of (Proposed) Baptist Union of Canada

REV. HUGH PEDLEY, B.A.
Chairman Congregational Union of Canada

Honorary Vice-Presidents

Hon. J. M. Gibson.....Toronto
Licut.-Gov. of Ontario
Hon. D. C. Fraser.....Halifax
Lieut.-Gov. of Nova Scotia
Sir. James P. Whitney.....Toronto
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D. W. Ross.....Montreal, Que.
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C. E. German.....London, Ont.
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Chester D. Massey.....Toronto, Ont.
James Ryrie.....Toronto, Ont.
J. H. Ashdown.....Winnipeg, Man.
G. R. Crowe.....Winnipeg, Man.
W. J. Tupper.....Winnipeg, Man.
H. J. Cambie.....Vancouver, B.C.
D. Spencer.....Victoria, B.C.
Geo. E. McCraney, M.P.....Rosthern, Sask.
W. J. Bell.....Saskatoon, Sask.
T. C. James.....Charlottetown, P.E.I.

N. W. ROWELL, K.C.,
President of the Congress.

S. J. MOORE,
Chairman of the Congress Executive.

JOHN MACKAY,
Treasurer.

S. CASEY WOOD, JR.,
Secretary.

HERBERT K. CASKEY,
Executive Secretary.

PROGRAMME

Theme: Canada's National Missionary Policy—Home and Foreign

PRELIMINARY TO CONGRESS.

Wednesday, March 31.

SCHOOLHOUSE, ST. JAMES' CATHEDRAL.

11.00 a.m.—Prayer Service - - Conducted by S. J. Moore, *Chairman Congress Committee.*

MASSEY HALL.

2.15 p.m.—For Clergymen and Students.

Theme: The Relation of the Ministry to a Missionary Church.

Devotional Exercises - REV. HUGH PEDLEY, B.A., Montreal.

(1) The Great Commission.
ROBERT E. SPEER, New York.

(2) The Minister, the Leader of His People.
REV. ALFRED GANDIER, D.D., Principal, Knox College, Toronto.

(3) Reflex Influence of Missions.
J. CAMPBELL WHITE, General Secretary, Laymen's Missionary Movement, New York.

PROGRAMME OF CONGRESS.

President: N. W. Rowell, K.C.
Chairman Canadian Council
Laymen's Missionary Movement.

Wednesday, March 31.

Massey Hall.

Formal Opening of Congress.

8.00 p.m.—First Session of Congress.

Devotional Exercises - - Bishop of Toronto.

(1) Words of Welcome.
Hon. J. M. Gibson, Lieut.-Governor.

(2) Introduction of Sir Andrew Fraser.

(3) Canada's Opportunity at Home and Abroad.
N. W. Rowell, K.C., Toronto.

(4) The World's Debt to the Missionary.
Robert E. Speer.

Thursday, April 1.

MASSEY HALL.

2.15 p.m.—Devotional Exercises - - REV. A. CARMAN, D.D.

Theme: The Victorious Progress of Missions.

(1) The Awakening Orient - - ROBERT E. SPEER.

(2) The Sure Victory - - BISHOP THOBURN, India.

(3) The Impact of Christianity on Non-Christian Religions. - REV. S. M. ZWEMER, F.R.G.S., Arabia.

(4) Canada's Debt to the Missionary.
CANON L. NORMAN TUCKER, Toronto.

8.00 p.m.—Devotional Exercises - REV. F. B. DU VAL, D.D., Winnipeg.

Theme: The Place of the Church in the Making of the Nation.

(1) Our Duty to the English-speaking and European Settlers.
REV. C. W. GORDON, D.D. (Ralph Connor), Winnipeg, Man.

(2) Our Duty to the Indian. - HON. S. H. BLAKE, K.C.

(3) Our Duty to the Asiatic.
REV. ALEX. SUTHERLAND, D.D.

(4) The Christianization of Our Civilization.
J. A. MACDONALD, "*Toronto Globe.*"

Friday, April 2.

MASSEY HALL.

2.15 p.m.—Devotional Exercises - - REV. J. G. BROWN, D.D.

Theme: The Stewardship of Life.

(1) The Significance of the Laymen's Missionary Movement - - - - - DR. S. B. CAPEN, Boston, Mass.

(2) The Stewardship of Business Talents and Possessions - - - - - - J. N. SHENSTONE, Toronto.

(3) Missions as an Investment.
L. H. SEVERANCE, Cleveland, Ohio.
JOHN B. SLEMAN, JR., Washington, D.C.

(4) The Call to Christian Service - BISHOP OF HURON.

8.00 p.m.—Devotional Exercises.
REV. PROVOST T. C. STREET MACKLEM.

Theme: Knowledge of Missions, an Inspiration to Obedience.

Speakers:—
HON. JOSHUA LEVERING, Baltimore, Md.
HON. D. F. WILBUR, American Consul, Halifax.
SIR ANDREW FRASER.

Saturday, April 3.

MASSEY HALL.

9.30 a.m.—Devotional Exercises - - - REV. W. T. GUNN.

Theme: How to lead the Church to its Highest Missionary Efficiency.

Conference conducted by J. CAMPBELL WHITE.

(1) The Pastor's Place of Leadership - J. W. FLAVELLE.

(2) The Necessity of the Missionary Committee.
CHAS. A. ROWLAND, Athens, Ga.

(3) The Best Methods of Missionary Finance.
THOS. URQUHART.

(4) The Importance of Public Education by Laymen.
HON. W. H. CUSHING, Calgary.

(5) The Only Way to Reach Every Member.
THOS. FINDLEY, Toronto.

(6) How to Maintain and Increase an Aroused Missionary Interest.
J. LOVELL MURRAY, Student Volunteer Movement, New York.

These topics, opened by brief addresses, will be followed by general discussion.

8.00 p.m.—Devotional Exercises - REV. JAS. ALLEN, M.A.

(1) Reports from City Co-operating Committees:

Jas. Rodger, Montreal.	A. M. Bell, Halifax.
J. F. Orde, Ottawa.	J. A. Paterson, Toronto.
G. R. Crowe, Winnipeg.	W. G. Hunt, Calgary.
J. L. Beckwith, Victoria.	Prof. E. Odlum, Vancouver.

(2) Report of Special Committee on Canada's National Missionary Policy, presented and moved by Chairman of Committee.

Sunday, April 4.

CONVOCATION HALL,
UNIVERSITY OF TORONTO.

10.30 a.m.—Students' and Commissioners' Meeting.

President FALCONER presiding.

(1) The Students' Call to the Men of the Church.

CANON H. J. CODY, Toronto.

(2) The Church's Call to the Students.

REV. WM. SPARLING, D.D., Winnipeg.

MASSEY HALL.

3.00 p.m.—Devotional Exercises - - REV. CANON WELCH.

Theme: The Unity and Universality of the Kingdom.

(1) Missions and Church Unity.

SILAS McBEE, Editor "The Churchman," New York.

(2) Co-operation, the Law of Christ's Kingdom.

SIR ANDREW FRASER.

7.45 p.m.—Devotional Exercises.

Closing Addresses:

REV. J. W. SPARLING, D.D., Principal Wesley College, Winnipeg, MR. S. J. MOORE, MR. J. CAMPBELL WHITE, SIR ANDREW FRASER.

"To Obey is Better than Sacrifice."

REV. JOHN MACNEILL, Toronto.

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